

THE
DOCTRINE
OF
ETERNAL MISERY

RECONCILEABLE WITH THE
INFINITE BENEVOLENCE OF GOD,
AND A TRUTH PLAINLY ASSERTED IN THE
CHRISTIAN SCRIPTURES.


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INTRODUCTION.

THE friends of truth are often alarmed by the prevalency of error. Measuring present appearances on the scale of human wisdom, it seems to them as though the cause of CHRIST is on the verge of ruin, and the truths of divine revelation near being lost, amidst the corruption of human nature. If there were not a God to govern, and a Mediator at the head of his own kingdom, who hath all power both in heaven and in earth, this would indeed be the case, for there is a constant warfare between truth and error. Truth is uniformly the same, and appears in the same plain and artless dress from generation to generation ; but error appears in every shape, and is continually changing its dress. When beaten from the field of enquiry in one shape, it soon assumes another, and attempts to do that insidiously, which never will be done by open and candid argument. At one time one error is prevalent ; at another time, some other error

becomes the fashionable way of going to destruction. But though great numbers are ensnared, the promise remains in full force, that the gates of hell shall not prevail against the kingdom of CHRIST, and the very things which most threaten the church and truth of God, are through his overruling wisdom, made eventually to promote its interests. By enquiry, the truth is brought out into view, with more incontestible evidence than it ever was before. God worketh not as man works, neither is his wisdom like the wisdom of creatures.

By attending to the history of the church, we shall find, that when infinite wisdom designed to collect and bring the evidence of truth into most pointed view, he hath generally suffered some opposing error to arise, and make a most formidable appearance; whereby many have been deceived, and many others who did not relinquish the truth trembled for its safety. In consequence of this, Inquiry hath taken place, and the very errors which seemed to be triumphing, have been totally refuted, and truth prevailed with a new clearness. This method of conducting things is admirably calculated, not only to confute and give a more complete overthrow to error, and establish God's own doctrines on a most firm basis; but also to bring the human heart out into plain view. Men of corrupt minds hide much of their corruption from the sight of the world. They do not choose to have the wishes of their hearts known, until they think themselves sure of prevailing. When things are so ordered by an infinitely wise providence, that they

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think the wishes of their hearts are like to prevail ; then they will manifest them, and show a corruption that otherwise would never have been suspected. The human heart is thus brought out—its pretended obedience to God's sovereignty detected—its opposition to his law and its penalties discovered—and its joy in the supposed safety of an unholy life, shows a bad heart, where the contrary was professed.

THIS fact is most strongly illustrated in the present day. Individuals will rarely step forth, and endeavor to make a party either in church or state, so long as they think the public opinion is wholly against them ; but will secrete the desires of their hearts, lest they should thereby be exposed to odium. It is necessary there should be a considerable prevalence of infidelity, or denial of the scriptures ; and such an ordering of things by divine providence as will manifest this prevalence ; before men will hazard their reputation. But when they find that they have companions in plenty, they will boldly appear, and shew that they never loved a holy bible, and the pure morality of the heart which it requires ; and that nothing was wanting long before to have made them reject it, but a want of company to render them reputable in society.

WITH respect to the doctrine of the salvation of all men, it is not new in the world. There have been some solitary individuals, perhaps in every age of the christian church, who have espoused such an opinion ; but there hath been no period, in which so many have declared themselves converts to it, as in the present.—Such an event is mightily calculated to discover the human heart. It shows how unwilling men

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are to acknowledge the righteousness of God's law, and its penalties—that they never felt the justice of God, in condemning sinners—never saw his glory in punishing sin—and that they do not choose to have him for their God, if sin is to come to so awful an end, as the doctrine of eternal misery predicts. They are willing to have him for their God, if men may be made happy at all events, whether they live sinful or holy; but on the opposite conditions do not choose him for their sovereign. It is presumed in the present, as it hath happened in former cases, that the prevalence of this error and the strong desire men show to make themselves quiet in sin, and reject the spirituality of religion on this ground; will terminate in a more general conviction, that eternal punishment is threatened in the christian scriptures.

ONE great design of infinite wisdom, in managing the state of this world, is to show the nature of sin by suffering it to be acted out in many shapes—in many crimes—in many errors of opinion—in many selfish wishes of the sinful mind—in many ways of resisting the divine sovereignty—and, in many feigned excuses for an unholy life. By all these things, at the consummation of time, it will appear that sin is exceeding sinful—that it makes the minds of rational creatures mad—and that the God of the earth acts a most excellent part, in forbidding, condemning and punishing it.

THE friends of truth have no reason to despond, because error hath prevailed, or that it now prevails. There is reason to believe from our most holy prophecies, that the abounding of

error hath not yet come to its height. These prophecies speak of a day, which is yet future, in which, the earth shall be filled with righteousness and peace; when the glory of CHRIST's religion shall appear by reigning in men's hearts and purifying their lives. It is also prophesied, that directly before this glorious day there will be a greater falling away from the pure truths of divine revelation, than had been common before.

THERE are also many prophetic signs, shewing that we are now in the period of great error and irreligion. Infidelity hath overspread a great part of the old christian world, and is now making a rapid progress in the new. The soul-humbling doctrines of christianity are despised—the divine honors of JESUS are denied—that kind of christian life which the scriptures teach, consisting in much prayer, holiness and self-denial is rejected—and the work and influences of the holy spirit in men's hearts is ridiculed. Very great progress in this period of infidelity and irreligion is already made, and to how much greater length it is to proceed, no man can say. Such a state of things, before the church shall put on her glory, is matter of prophecy; and we have signs enough to know that it hath already commenced; but how far God will suffer it to proceed must be resolved by the event.

How far old errors will be revived and become general, or what new ones may arise, or to what lengths practical ungodliness and the despising of vital piety may go, it is not wise in us to foretell. God hath not revealed the times and the seasons, any further, than is ne-

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cessary, to support the hope and patience of his saints. Christians, despair not when you see this to be the case. Your God and Redeemer hath foretold such an event. He reigns in his holy hill of zion—all men and all hearts are in his hand—the residue of the spirit is with him—and he will suffer delusion and impiety to prevail no further, than he can overrule them for his own glory, and the final advancement of truth.

LET not infidels, and those who depart from the ancient understanding of the christian scriptures exult. The church hath expected this day—Her children and witnesses expect to dress themselves in sackcloth, and in the eyes of the world to be slain still longer before she putteth on her joyful robes; but she looseth not her hope in the God who died for her. Though she cannot tell certainly, on the principles of human wisdom, why it is best that this falling away should take place; she doth not wish another king, nor doubt his wisdom, nor fail in her expectations that a day much brighter will succeed, than could have been without such a night going before it. Mankind seem to be in general sensible, that the world has been full of a deplorable wretchedness, arising from human crimes. All are looking forward to a better day. Some who do not seem to have much sense, of the power of religion in the heart; or the need of God's spirit to sanctify the heart; still predicate such expectations on the word of prophecy. Others expect such a day, only because it is natural for men to hope better things than they have seen or experienced. The rational believers in revelation, ex-

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pect a more glorious state on earth, because they find promises of a general pouring out of the spirit of God, and of such effects as will always follow, when the spirit is shed abroad in his sanctifying influences. But before such a general outpouring of the spirit of God takes place, much evil is to be expected in the earth—much sin—much error—and great misery. The righteous Lord will punish men by their own hands. He hath already risen from his place, and is dashing the nations one against another. The kings of the earth are gathering together to the great battle of the Lord's vengeance. The clusters of the vine of the earth are ripe, and the blood of them is beginning to run from the wine press of divine wrath. The angel standing in the sun, is beginning to proclaim to the fowls of heaven, to come and eat the flesh of captains and of mighty men. The natural and political state of the world is prepared for such an event; and while the wisdom of men will attribute the scenes which are now opening, to political causes; the faithful believer in God's word traces them up to a higher, a divine agency, punishing the sin of the earth. The same prophecy that leads us to expect these things, also assures us that while they are taking place, men will not in general repent, nor see the hand of God in what is doing. That the eyes of many will be more fast closed than ever—the truth will have many enemies—the friends of the truth be despised—and a flood of error cover mankind in thick darkness.

Much hath been expected from what is called Civilization, to make a happy state on

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earth. This is not a sufficient cause to make mankind happy, as it cannot change the heart. Civilization, as the world understand the term, is nothing but a refined system of selfishness ; and this is a refined system of sinning. A holy and benevolent love, comes only from the spirit of God ; and nothing short of this will bind men together, in a peaceful and blessed connection. God will yet give abundant evidence, that civilization is not a sufficient cause for happiness ; and that the judgments of his providence, will not change any heart, or open any eye to see him. The present state of those nations which have been called the most civilized, witnesses the truth of these observations ; and there is much reason to apprehend that for many years to come, the evidence will be increasing. During this period, the church hath little prosperity to expect ; but on the contrary, a great opposition to many of the doctrines of CHRIST. And it is expected, that the open deniers of divine revelation—of the divinity of JESUS CHRIST—of the need of renovation by the spirit of God—and of a punishment prepared in another world for the wicked, will between them include the greatest part of men, in what is now called the christian world. When men loose a sense of God as a moral governor, they will naturally slide into the opinion, that there is no punishment prepared for sin in the world to come. This is now a growing error, and perhaps there is no other, to which there is more propriety in calling the public attention ; or in stating the evidence by which the truth is attested.

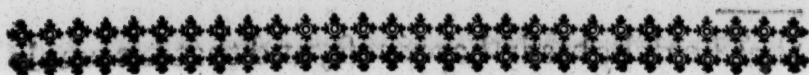
THIS error is not confined to those who are commonly called Universalists, and have formed themselves into a distinct religious sectary, as avowed believers in the final salvation of all men. There is a more numerous class of people, who have not, and perhaps never will openly separate from the other denominations of professed christians; who seem to have no sense of God as a moral governor; of their own moral obligation to him; and of the awful penalties of the divine law. They seem to think, all men are in a state of safety, except it be a very few unhappy and friendless mortals, whose crimes make them dangerous to society in this world; and though they are themselves going through life, even without the form of religion, in the practice of civilized crimes; and in a round of amusements, which take the thoughts wholly off from God and eternity; still suppose they are travelling directly to a paradise of peace beyond the grave. This is the most numerous class of people, who need to be convinced that there is as really a hell as there is a heaven—that there is as really an awful and an eternal penalty of misery to the law, which they cannot escape without repentance and a holy life; as there is a reward of grace to the humble and holy believer in JESUS CHRIST—that they may drop from their thoughtless and prayerless lives into the pit of despair, as worthily, as though they supposed there was no punishment for sinners, whom they think worse than themselves. And perhaps the only reason that they think others worse than themselves, is because they have not so many worldly advantages, to give

them respectability in forgetting God, and living without him in the world.

To all persons of every description, who either disbelieve or forget that God hath prepared a punishment for the wicked in another world, the following sheets are dedicated; and the writer prays God, that all our minds may be so enlightened on this subject by his own Holy Spirit, as to know that our sins not only dishonor his great name, and injure others; but expose our own souls to a just and everlasting misery.

think all men are in a state of sin, and that there is but one way to happiness and eternal life, and that is by the blood of Christ. This is the most numerous class of people, who need to be convinced that there is really a hell as there is a heaven—that there is a really an awful and eternal penalty of misery to the law, which they cannot escape without repentance and a holy life; as there is a reward of grace to the humble and holy believer in Jesus Christ—that they may rise from their thoughts and passions down to the pit of despair, as worthy as though they supposed there was no punishment for sinners, whom they think worse than themselves. And perhaps the only reason that they think others worse than themselves is because they have not so many worldly advantages, to give

Q. Partridge



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T H E
Doctrine of Eternal Misery, &c.

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P A R T F I R S T.

IN considering this subject, the following order will be observed :

- I. To prove from the scriptures, the doctrine of eternal punishment, or a state of misery from which some men shall never be delivered.
- II. To answer some popular objections to this doctrine.
- III. STRICTURES on a late publication entitled Calvinism improved, &c.
- IV. A SERIOUS and solemn address to those, who place their dependence of future safety, on a belief that all men shall be saved.
 - i. To prove from the scriptures, the doctrine of eternal punishment or a state of misery from which some men shall never be delivered.

SECTION I. THERE is no reason to suppose that the Creator of the universe delights in misery for its own sake. The contrary to this ; and

that he delights in happiness, and that his whole scheme of government is designed to produce and eternally preserve the greatest quantity of happiness, may be proved from revelation; and also by reasoning from those perfections, which an infinite and eternal being must possess.

I SHALL not spend the time to prove, that an infinite being must necessarily delight in happiness, and have no pleasure in misery for its own sake. Those who oppose the doctrine of eternal misery, will doubtless agree with me in this point. One of their principal arguments against eternal misery, has been drawn from the goodness of God, of which we are as firm believers as they can pretend to be; and we readily allow, that infinite power and wisdom will forever prevent any event happening in the universe, which will lessen the quantity of holiness and happiness. Holiness and happiness will forever go together. As rational creatures are made, the greatest quantity of holiness will always imply the greatest quantity of happiness. One of the principal arguments against eternal misery, has been drawn from the goodness and benevolence of God. Much has been said against the doctrine, as necessarily implying that God was not a good being. It is conceived that all this hath arisen from conceiving God such a being as creatures are—unable as they be to bring good out of evil, and to make eternal misery the means of a greater happiness, than could ever take place without it. When men say that the infinite benevolence of God forbids eternal misery, and build their arguments on this maxim, they not only

take that as granted which we deny, but make it the very foundation of their superstructure. Finite wisdom, is totally incapable of measuring, the wisdom which is infinite. Human incapacity to bring the greatest possible good out of much evil—much sin—and much misery, is no argument that an infinite God cannot do it; for his ways of working are as much above ours, as his nature is more capacious, and as the endless duration of eternity exceeds the momentary limits of time. We therefore wholly deny the maxim of the Universalists, that the goodness of God forbids eternal punishment consisting in misery. When we view the structure of nature, (and that any other structure is possible doth not appear,) from this very consideration, we suppose the scriptural representation to be a true one; and that there will be more happiness in the universe, than if misery had never entered it. Should this be the case, the divine benevolence will be so far from militating against the eternal punishment of sinners, that it will furnish a strong argument to prove, that what hath been the common understanding of the Bible is the true one.

SEC. 2. In a matter of this extent, human reason can never be a sufficient guide. To make the government of the universe the most right and perfect, it must have regard to the whole. It must have a reference to the state and condition of the vast collective body—to the different orders and nature of beings, and to the whole extent of their duration. A government adapted to the private benefit of a small part, could not be called a good one for the whole. This would be a partial, but not an im-

partial government; and if some praised, others, with more cause might dispraise it. As human reason cannot comprehend, the immense system of creation—the variety of created natures which it embraces, nor the connexions and influences which those parts have one on another; it must be impossible for reason, without a revelation, to determine in all points what is a good moral government of the whole; and what the infinite parent may and will do, in the treatment of individuals, consistent with righteousness. For this reason a revelation is necessary. There are many points which we never could determine, except by a revelation, or by waiting for the event; and where a previous knowledge of the event is desirable, a revelation from God becomes absolutely necessary. Of this nature are the following questions. What is a proper penalty of the moral law, which is the rule both of right and happiness through the universe? Whether it be consistent with the glory of God and the good of the universe, that any sinning creatures should be forgiven? What the best manner and means of forgiveness are? Whether it be best, that all sinful creatures should be forgiven or only a part of them? How long the probationary period of forgiveness shall continue? What the condition of forgiveness and salvation on the part of the creature shall be? The wise resolution of these questions, depends on a knowledge of the infinite nature of God the creator, lawgiver and governor of the whole; and also on a most perfect knowledge of the nature of the connected universe. Without such a knowledge, these and sundry other questions,

cannot be safely resolved ; and it is a knowledge, which none but JEHOVAH himself either doth or ever can possess. The frail man, who supposes himself adequate to the solution of such enquiries, forgets his place in the system of being, and takes on him to determine what is much above his share of wisdom.

To teach us in these things, that revelation was necessary, which God hath graciously given.

THIS revelation teaches us that eternal misery, consisting in a separation from all good, and the suffering of all evil, was the fit penalty of the moral law. That all mankind are under the condemnation of the law, and that if God should leave them to everlasting sufferings, they would have no reason to complain of him as an unjust God. A way of salvation is revealed through JESUS CHRIST, and all men are commanded to repent and turn to God through him. There are also abundant promises, that all who do repent and come to God, shall be forgiven and delivered from the wrath that is to come upon the impenitent.

HERE the question arises, will all men be saved from future and eternal misery, by the mediator JESUS CHRIST ; or will only a part of men be brought to final salvation through him, and the other part remain in final impenitence, and actually suffer the eternal punishment which the law originally threatened?

THE universalists suppose that all men will come to final happiness.—It hath been the common opinion in the christian world, that a very great number will remain in their sins,

and be forever miserable. To determine this point, we must now have recourse to divine revelation. And let every man endeavour to feel himself in the presence of God—judging on a most solemn question; and that his own prejudices, and the wishes which come from his own personal state, will make no change in the truth.

THE TESTIMONY OF JESUS CHRIST,

SEC. 3. IT is natural to suppose that JESUS CHRIST would be very explicit on this point. He is the great prophet, by whom all knowledge comes from God. The spirit of prophecy is his. He is the creator and the judge by whom the state of every creature will be appointed. He is the redeemer, through whom salvation comes to all those who are saved from among men, and it must be supposed that he knew his own scheme of grace, and the extent of its efficacious application in the salvation of sinners. As it seems fit that JESUS CHRIST should be explicit on this point, more than any other of the inspired teachers; it appears that he actually was so. The xvii chapter of John is a prayer, which CHRIST made to his father, a short season before his sufferings commenced, commending his church to the divine keeping. This prayer was made in a most solemn situation, and he continually refers back to the covenant of redemption between him and the father. It is predicated upon that covenant, and the blessings requested are coextensive with it. The whole prayer is worthy of being read as an argument on this point, but I will only select several passages from it.

Verse 2. *THOU* hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

Verse 6. *I HAVE* manifested thy name to the men thou gavest me out of the world: thine they were, and thou gavest them me.

Verse 9. *I PRAY* for them: I pray not for the world, but for them which thou hast given me; for they are thine.

Verse 12. *THEM* that thou gavest me I have kept, and none of them is lost but the son of perdition; that the scriptures might be fulfilled.

Verse 14. *AND* the world hath hated them, because they are not of the world, even as I am not of the world.

Verses 20, 21. *NEITHER* pray I for these alone; but for them also which shall believe on me through their word. That they all may be one; as thou father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

Verses 25, 26. *O RIGHTEOUS* father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

THE whole prayer speaks the same sentiments, as these verses which are selected; and had *CHRIST* studied the most express way of contradicting the universalists, he could not have done it more effectually. He speaks directly to the father, and in prayer, the most solemn manner of address. He brings into view the covenant of redemption between the father and the son; and the origin of redeeming and

saving grace in the counsels of the deity. He evidently speaks of men as divided into two classes ; those whom the father had given him ; and the world. The world here cannot mean the inanimate creation, for he saith that the world hateth those whom the father had given him. He prays for all those whom the father had given him ; but expressly says, that he doth not pray or intercede for the world. He was praying in the presence of his disciples, and considered them as representing his earthly church ; and saith, that of those whom the father had given him, he had lost none, but the son of perdition his betrayer. He was lost, because the father had never given him to CHRIST. This sentiment corresponds with what CHRIST says of him in another place, that it would have been better for that man, if he had never been born.

FROM this representation of our blessed Saviour, it appears, that in the covenant of redemption which determined the number of those to be saved ; some were given to CHRIST as his spiritual seed, and none of them shall be lost ; and some were not given to him in this sense, and are called the world. He does not even intercede for the world, for they hate him and his people. They are never to be one in a spiritual sense with his father and him ; nor to be in the same place with CHRIST, nor see the glory which the father hath given him ; and of course they must be left to suffer the wages of sin, and be separated from the holy presence of God.

IF there be any, who are not given to CHRIST as the great head of the redeemed

church, and whom he doth not consider as belonging to him, and for whom he doth not pray; they must certainly be miserable, for their sins must make them so, and there is no sanctification encouraged. Common sense doth not see how the son of God could express himself as he hath done in this chapter, if he supposed that all men were to be saved by his mediation and atonement. The saviour always made use of the most dignified plainness and solemnity in all his words, and such a mode of expression, in solemn prayer to God, could not be designed to terrify man; but was an affectionate supplication, grounded on the covenant between him and his father, praying that God would keep by his mighty power those who were appointed unto salvation. God had already given him power over all flesh, and put the government of the world into his hands; that he might be able to save his chosen people; and he here supplicates the divine co-operation, in bringing them to glory.

SEC. 4. THE question whether all men shall be saved, is expressly resolved by JESUS CHRIST, in so plain a manner, that it seems strange any who profess to believe the holy scriptures should doubt the event. It is in the xiii chapter of Luke from the 23d to the 30th verse.

THEN said one unto him, LORD, are there few that be saved? And he said unto them, strive to enter in at the strait gate: for many, I say unto you, shall seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, LORD,

LORD, open to us : and he shall answer and say unto you, I know you not whence you are : Then shall ye begin to say, we have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are ; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out.

It doth not appear that the enquirer had any idea of the salvation of all men. His question was, *Are there few that be saved ?* It might be mere curiosity which proposed the question ; but it is more probable that his motive was the same, as now moves many enquirers, whether all men will be saved ? and that if he had found very many should be saved, he would have improved it as an excuse for delaying repentance. CHRIST did not inform him, whether few or many should be saved ; but assured him that some should not be saved. He evaded the question proposed ; and answered that which is the matter of present discussion. *Strive to enter in at the strait gate, for many shall seek to enter in and shall not be able.* It is a matter of no concern to thee, whether many or few be saved. A knowledge of this will not help any one in working out his own salvation, and it is reserved as one of the secrets of the divine counsel ; but it highly concerns you to know, that many shall never enter into the kingdom of God. Many shall never be saved, and some of them shall be persons who entertain no considerable doubt of their safe state. They had eaten and drank in CHRIST'S

presence, and he had taught in their streets. They had made use of CHRIST's ordinances. They supposed themselves not only well instructed but very safe, and on these grounds, they had a much fairer pretence of hoping, than the very uncertain one that all men shall be saved. Still CHRIST will tell them, *I know you not whence you are, depart from me ye workers of iniquity.* The state into which his mighty power will cause them to depart, he describes by weeping and gnashing of teeth, and being cast out of the kingdom of God where Abraham and the prophets and good people are. A most lively description of extreme misery. A very similar description to the above is found in Matt. vii. 21—23.

SEC. 5. SEVERAL of CHRIST's parables seem to be spoken on purpose to place this subject beyond all doubt. Particularly the parables of the *tares* and of the *net*, which CHRIST himself explained. These with a number of other parables, are in the xiii. chapter of Matthew. The kingdom of Heaven, and the kingdom of God, appear to be phrases of similar import in many of CHRIST's discourses. They sometimes mean the future kingdom of glory; and at other times the kingdom of his visible church in this world. In this chapter it appears that by the kingdom of Heaven is meant, the visible church state on earth.

THE parable of the tares is as follows—*The kingdom of Heaven is like unto a man which sowed good seed in his field: but while men slept the enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared*

the tares also. So the servants of the householder came, and said unto him, sir, did not thou sow good seed in thy field; from whence then hath it tares? He said unto them, an enemy hath done this. The servants said unto him, wilt thou then that we go and gather them up? But he said, nay, lest, while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

To prevent all possibility that the parable should be explained away, or misunderstood, our Saviour explained it in the following words, *He that soweth the good seed, is the son of man; the field is the world; the good seed are the children of the kingdom, but the tares are the children of the wicked one; the enemy that sowed them, is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore, the tares are gathered and burnt in the fire; so shall it be in the end of the world. The son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their father. Who hath ears to hear, let him hear. That by the children of the wicked one are meant, wicked and sinful men; we learn from what CHRIST told the Jews, John viii. 44. *Ye are of your father the devil, and the lusts of your father ye will do.* Also from 1 John iii. 8. *He that committeth sin is of the devil; for the devil sinneth from the beginning.**

THE parable of the net is in the same chapter. Again, *the kingdom of Heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.* Which CHRIST thus explained. *So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.* A man the best acquainted with the powers of language, could not express in a more definite and clear manner the following truths. That when the present earthly state of things ceases, there will be a day of judgment. That men will then be divided into two classes, the good and the bad; and that the bad will go into a state of misery, which he describes by weeping, by wailing, by gnashing of the teeth, by being shut out of the kingdom of God, and separated from Abraham and the prophets, and other good people, who shall shine forth as the sun in the kingdom of their father. Language cannot express any thing, if these truths are not expressed. If all the universalists in the world, with the most critical knowledge of the powers of language, should attempt to express the proposition, that all men will be saved; they could not do it in more definite and pointed language, than JESUS CHRIST hath expressed the contrary proposition, that at the day of judgment men shall be separated, and part of them go into a state of the most extreme misery. A misery which is pictured to us by the strongest expressions, which the nature of our present state will admit us to understand; and all this is said by JESUS

CHRIST in explaining his own parables, in order to accommodate them to the understanding of every man.

SEC. 6. It is ordered by the wisdom of God, that we should have an explanation of the foregoing parables of the tares and the net, by JESUS CHRIST himself, in such language as cannot be misunderstood by any unprejudiced mind. As a great number of CHRIST's parables convey the same truth on this subject, it was wisely ordered that two of them should be explained by his own mouth, and this serves as a most certain key for understanding the others. The parable of the marriage of the king's son is to the same purpose. It is in Matt. xxii. from the beginning to the 14th verse. The six first verses represent the gospel offer made to the Jews, and their rejection of it. The 7th verse represents the destruction of their nation and city. From the 8th to the 10th verse is described the calling of the Gentiles.—At the eleventh verse begins a most solemn representation. All before this had been done by the ministration of servants, but here the king himself appears to sit in solemn judgment.

AND when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, friend, how camest thou in hither, not having a wedding garment? and he was speechless. Then said the king to the servants, bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called: but few are chosen.

THE following truths are represented by this parable. That some are called who are not chosen. That at the end of the probationary

state, when the good and bad are gathered by the ministration of servants; the king himself, God himself will come. All shall pass under his inspection and judgment. Some shall be found without a wedding garment, or destitute of the qualifications for entering into the marriage supper of the lamb. The marriage supper of the lamb is a well known scriptural emblem of the blessedness of Heaven. These guilty persons will be speechless. They will have no excuse to make before their judge. The king will order them to be bound, taken away from him, and cast into outer darkness, where is weeping and gnashing of teeth. Here this parable leaves them, as do all the other representations of CHRIST on the same subject, in outer darkness and extreme sorrow. Who can bring them from the place and state in which the judge hath left them? They are unworthy, and are cast out from the marriage feast; and if that feast is to be an eternal one, as none will probably deny, their misery must be eternal.

SEC. 7. THE xxv. chapter of Matthew is wholly on this subject, containing the parables of the ten virgins; of the talents; and a description of the day of judgment.

IN the first of these parables all are called virgins, for it is a description of the professors of religion. But it is said, five of them were foolish. It is well known that in the holy scriptures, fools, folly and foolishness; mean sinners, sin and unholiness; and that wisdom when ascribed to men, means true grace or holiness. Part of these virgins were foolish, or unholy professors. They all had the lamp of profession. The wise had oil in their lamps; that is, the anointing or sanctification of the spirit. The unholy professors

had no oil—no anointing from the spirit of God. While the bridegroom tarried they all slumbered and slept. The sincere and hypocritical professors lived too much alike, though there was an essential difference in the state of their hearts. If the wise virgins had lived in the manner they ought to have done, it would probably have given conviction to the foolish, that they were in a very unsafe state; and if christians now conducted in all respects as they ought to do, it would go further to convince Universalists, than all that can be written for their warning. At an unexpected time the bridegroom came. Whether we understand this to be God's coming in death or to the final judgment, is immaterial to the present point. When he came the difference between holy and unholy persons appeared. The unholy could not bear the meeting. They were not prepared, for they had no grace. Their former hopes and expectations were of no avail. Their consciences being now awakened would not suffer them to plead that all the virgins are to be saved; and while in their own sinful way, they were preparing, the wise entered. Mark the event! The doors were shut, and to their pleading for entrance, God answered, I know you not. Can any representation more solemnly describe, the unhappy end of some men? They are shut out from God, and he doth not know them as his. There are no earthly events to which such descriptions as these can possibly apply, and the wise Saviour of the world either spake without any meaning, or they must be applied to the closing of men's probationary state on earth, and the eternal consequences that ensue.

NEXT follows the parable of the talents, from the 14th to the 30th verse. In this parable the dif-

ferent abilities of men to serve God, and their different opportunities and advantages for salvation, are compared to the different number of talents which a Lord gave to his servants, before he travelled into a far country. These servants made a different improvement. The first and second doubled their number of talents. When the Lord, after a long time, returned and called them all to an account, the faithful servants received his approbation. *Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord.* But the slothful servant is described as hiding his talent in the earth; he made no gain for Heaven with it, but buried himself up in a worldly and sensual life. He called God unreasonable in the requirements of a religious life, and his lord condemned him on this very principle; that he had knowledge of his duty and what would be required of him. So that his slothfulness could not be imputed to ignorance, but to a sinful disaffection of heart. And his sentence was, *Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.*

THESE parables of the virgins, and of the talents are in themselves plain; but lest they should be perverted and misapplied by men who do not love the truth, CHRIST proceeded to give a most solemn description of the process and issue of the final day of judgment; and this description may be considered as an explanation of these parables, in the plainest language; and shewing that they applied to the consummation of men's state of probation.

WHEN the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon

the throne of his glory. And before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep, from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the king say unto them on his right hand, come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the king shall answer, and say unto them, Verily, I say unto you, in as much as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord when saw we thee an hungered, or a thirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily, I say unto you, in as much as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.

THE words translated everlasting and eternal in the last verse, are expressed by the same Greek word in the original, and whatever duration of blessedness, the righteous have ; the same duration of misery is declared concerning the wicked.

TAKING this chapter in connection, the following things appear to be expressed by JESUS CHRIST. That there is a day of judgment, when all nations shall come before him. Among them he will find two kinds of persons. First, his sheep ; the wise virgins, and those who have faithfully improved their abilities and advantages for the glory of God and good of mankind, in all the works of humanity and righteousness. These shall enter into the wedding before the door is shut. The judge will call them good and faithful servants ; invite them into the joy of their LORD ; make them rulers over many things ; and give them a kingdom prepared for them before the foundation of the world, where they shall enjoy life eternal.—The second kind of persons he calls foolish virgins. They are sinful and unholy professors, who have none of the oil of grace that is given by the spirit of God—unprofitable servants—persons who do not improve their talents for God and another world, but hide them in the sensuality, wickedness and vices of earth ; denying the righteousness of God and the reasonableness of religion, and defying the justice of that punishment which the LORD threatens to execute on his return. Their character is expressed by that of goats, compared with sheep ; and as persons destitute of humanity and righteousness in their treatment of mankind ; and their end is that they are shut out from the bridegroom, and the door is closed that they cannot enter. To their

call, GOD will answer I know you not. That which they seemed to have through the restraints of divine power is taken from them, so that their sinful hearts appear in all their enormity. They are bound hand and foot, and cast into outer darkness, where is gnashing of teeth. They go into everlasting punishment, in everlasting fire prepared for the devil and his angels. All this is said by CHRIST himself who is to be the judge, and could he have told in plainer terms the awful end of the wicked?

SEC. 8. THE greatest part of our modern Universalists, suppose that the happiness of all men commences at death. But how is this consistent with CHRIST's representation of the rich man and Lazarus, in the xvi chapter of Luke. The rich man fared sumptuously, and lived and died a sinner, and in hell he lift up his eyes being in torment. Lazarus also died and was carried by angels to Abraham's bosom. Abraham's bosom was a name used by the Jews, for the place and state of blessedness after death. The tormented sinner requested that Lazarus might be sent to dip the tip of his finger in water and cool his tongue. Abraham's answer was, *remember that thou in thy life time receivedst thy good things; and likewise Lazarus evil things; but now he is comforted, and thou art tormented; and besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you, cannot; neither can they pass to us, that would come from thence.* Here CHRIST represents some men as going into torment at death, and being denied all favor—as having received their share of good things—and that there could be no passing between Heaven and them—and if that gulf could not be passed their misery

must be without end. Sundry other parables of CHRIST teach the same truth as these which we have considered. The method of instructing by such parables as CHRIST used, is sufficiently plain to give the fullest conviction, to those minds which candidly wish for truth. It persuasively gains the attention to subjects, on which men do not like to meditate; and unites the advantages, of drawing on the reader or hearer, by the charms of a story, and of a solemn address to the conscience on subjects of infinite importance.

SEC. 9. HAVING noticed the parables of CHRIST, we will now attend to various other testimonies of his on this point. In a conversation with the Jews, recorded John viii. 21 to 24 he says: *I go my way, and ye shall seek me, and shall die in your sins: whether I go, ye cannot come. Then said the Jews, will he kill himself? because he saith, whether I go, ye cannot come. And he said unto them, ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.* The natural meaning of these words is this; that death would have no purifying effect upon them, and that they should go out of the world and remain in a sinful state. He says expressly, *ye shall die in your sins*, that is with your sins upon you; unpurified and un sanctified, and where I go ye cannot come. CHRIST went to heaven; but they could not come there, and were excluded from the place, where all the redeemed shall see the glory which the father hath given him. He prays the father that all those who were given to him might be with him, where he is; and he here says, there are some who never can be with him; the consequence is plain.

JESUS CHRIST cast out devils by the spirit of GOD. On a certain occasion, the Jews charged him with casting them out, by Beelzebub the prince of devils. Upon which CHRIST said, Matt. xii. 31, 32. *All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world; neither in the world to come.* Mark iii. 29. *He that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation.* Luke xii. 10. *Unto him that blasphemeth against the Holy Ghost, it shall not be forgiven.* Here is CHRIST'S most expresse testimony, that there are sins which shall never be forgiven. They cannot be forgiven in this world, and he adds, *neither in the world to come*, to give emphasis to the awful truth.

THAT these words of our Saviour meant a punishment and misery, which shall never come to an end, may be argued from the nature of the gospel scheme of recovery. Those who think that it is a reflection on the sufficiency of CHRIST'S atonement, to suppose any sins unpardonable, ought to consider from whence their unpardonableness doth arise. It is not from the greatness of those sins compared with other sins; nor from any want of sufficiency in the atonement of CHRIST. The Holy Spirit hath his own part in the work of salvation, and without his awakening, convincing and sanctifying operation, men will never be saved. They will resist truth and duty and continue in unholiness. The sin of the Jews, was their denying the work of the Holy Spirit by whom CHRIST cast out devils; and ascribing the effect to the spirit of devils. Deny-

ing the work of the Holy Ghost, and resisting his influences in such a manner as grieves him to depart, and to say he will never act upon the mind again, is an unpardonable sin. The unpardonableness of the sin does not, in strictness, arise from its greatness compared with other sins; neither from the atonement of CHRIST being insufficient to pardon sins of such magnitude; but from a cause entirely different. No sinners can be pardoned without sanctification, and the action of the divine spirit leading them to believe in CHRIST, and preparing them for heaven. If any sinners have so treated the spirit of God, that in infinite wisdom and righteousness he hath determined to leave them to themselves; they are as certainly and as eternally in an unpardonable condition, as they would be, if no saviour had been provided.

THE words of our Saviour under consideration, are therefore, not only a testimony for the eternal punishment of some sinners; but also a solemn warning, that they bring not themselves into that state, by resisting the influences, and denying the work of the Holy Ghost. Many, doubtless, have committed ^{the} unpardonable sin; and we must expect to find such persons, among those, who, after having been often warned and had many convictions, are now sunk down into deep security, and think nothing of another world. Those who against sufficient evidence, deny the christian scriptures, that were given by the inspiration of the spirit; or divide them, receiving part and rejecting part, in accommodation to their own wishes; or pervert them to establish opinions which are contrary to the general scheme of God's truth, are sinning directly against the Holy Ghost. The spirit of God hath left them—they are given up to their own sin—to *strong delusion, to believe a*

lie, that they might be damned, because they had pleasure in unrighteousness.

SEC. 10. Matt. v. 22. *But whosoever shall say, thou fool, shall be in danger of hell fire.* Could CHRIST say this with truth, if he knew that there is no hell fire, and that all men shall be saved? Matt. x. 28. *Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell.* 33d. Verse. *Whosoever shall deny me before men, him will I also deny before my father which is in Heaven.*—Matt. xvi. 25, 26. *For whosoever will save his life, shall lose it; and whosoever will lose his life for my sake, shall find it. For what is a man profited, if he shall gain the whole world, and lose himself?*

IN the 18th chapter of Matthew he describes the fearful end of the unmerciful servant, who had been forgiven by his lord, and then says, *so shall my heavenly father do unto you, if ye from your hearts forgive not every one his brother their trespasses.* Would the son of God have given this description, unless there be such an end to which some men shall come?—Matt. xxiii. 13—15. *Woe unto you, scribes, Pharisees, hypocrites; for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering, to go in. For ye devour widows houses, and for a pretence make long prayers; therefore ye shall receive the greater damnation, for ye compass sea and land to make one proselyte, and when he is made, ye make him two fold more a child of hell than yourselves.* Verse 33. *Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?* Mark viii. 38. *Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation; of him also shall the son of man be ashamed, when he*

cometh in the glory of his father, with the holy angels.—Mark ix. 43—48. *If thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched.* Could CHRIST have said in more plain words that there is a future punishment prepared for them, who will not part with their favorite sins and lusts?—Mark xvi. 15, 16. *Go ye into all the world, and preach the gospel to every creature, he that believeth and is baptized, shall be saved; but he that believeth not shall be damned.*—Luke vi. 24. *Wo unto you that are rich: for ye have received your consolation.* With what propriety could a Wo be pronounced on those who abound in the blessings of this world, or could it be said that they have received their consolation, if there be not a state of future misery where those who have used their riches in a wrong manner, shall be punished?—Luke xiii. 3. *Except ye repent, ye shall all likewise perish.* Doth not this imply that some shall not repent, and actually perish?—Luke xiv. 27. *Whosoever doth not bear his cross, and come after me, cannot be my disciple.* Can those who are not CHRIST's disciples be saved?—John v. 28, 29. *For the hour is coming, in which all that are in the graves shall hear his voice, and come forth; they that have done good to the resurrection of life; and they that have done evil, to the resurrection of damnation.*—John xv. 6. *If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.*

SEC. II. THE whole scheme of doctrine taught by CHRIST, strongly implies future and eternal misery; and in his discourses, there are innumerable allusions to the final condemnation and mis-

erable state of sinners in another world. He speaks of those who have once reformed and backsliden, as in a desperate condition ; for they take to themselves seven other spirits more wicked than themselves, and their last state is worse than their first. He draws a comparison, between the condemnation of different sinners at the day of judgment ; as Tyre, Sidon, Sodom, Gomorrha, and the cities wherein his mighty works were done ; telling us it should be more tolerable for some than others, plainly intimating a state of misery to all of them.—He speaks of those who build on a sandy foundation, and of a time of tempest when they shall be overwhelmed in destruction.—He says with what judgment ye judge, ye shall be judged ; and with what measure ye mete, it shall be meted to you again. Many of an evil character appear to go out of the world without repentance, must they not suffer hereafter for the fulfilment of such threatnings ? He speaks of the devil as taking the word out of men's hearts, lest they should be saved ; does not this imply that some shall not be saved ? Those who put their hand to the plough and look back are not fit for the kingdom of God.—He tells us that those who are not born again cannot see the kingdom of God.—That he that believeth not the son shall not see life.—He speaks of those who are in darkness, and hate the light, and this is their condemnation ; of those who hate both him and his father ; of those who do not and will not receive him ; of many sins in which men appear to continue, which are inconsistent with salvation.—He describes two characters ; men of different tempers and in different interests, who have different pleasures and are coming to different ends.

THE doctrine of a future punishment is either expressly asserted, or most strongly implied in

almost every discourse of our Saviour which is on record, and it seemed to be a main design with him to inculcate it. The description of this misery is expressed by a vast variety of words, and expressions, denoting perpetuity without end, as much as language can do it.—Eternal—everlasting—the worm which dieth not—the fire which is not quenched—shall not see life—cannot be saved—shall not be forgiven—with innumerable other modes of expression, denoting interminable wretchedness.

THROUGH all his discourses he represents this life as the time of trial, and the only season in which there is an offer of grace; and speaks of death as ending this season; and of the final judgment as fixing men in a state of retribution. In all that he says concerning future events, and the nature of that world from which he came, and to which he was going; there is not a single hint of any change in men's condition, after it is once fixed.—Many have been charged with dwelling too much on the terrors of future misery; but on faithfully examining the four evangelists, who have written a history of CHRIST's life and doctrines; it will appear, that he did it more abundantly than any who have ministered in his name. It was fit he should do it; for he came from the invisible world, and could have no unjust ideas concerning it. It was all in his view. All men are in his hands. The grace which saves was purchased and is applied by his spirit. He is the judge, and will appoint to every soul its eternal condition. So that the witness of JESUS CHRIST on this point, may be esteemed conclusive; and it must be strong evidence indeed to overturn what he hath so fully established. But to show that there is an agreement of sentiment on this point, we will consider what is said by the other inspired teachers.

SEC. 12. THE TESTIMONY OF JOHN THE BAPTIST, recorded by Matthew and Luke, in Mat. iii. and Luke iii. *O generation of vipers who hath warned you to flee from the wrath to come.— And now also the ax is laid to the root of the trees ; therefore every tree that bringeth not forth good fruit, is hewn down and cast into the fire. —Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner ; but he will burn up the chaff with unquenchable fire.* If there be no wrath to come ; if there be no trees to be hewn down and cast into the fire ; if there is to be no separation between the wheat and the chaff ; how can such addresses as these be either proper or honest ?

IF, as some Universalists have attempted to evade such passages as these, it should be said ; the chaff means sins, separated from the sinner, and these sins are eternally tormented ; it is requested they would give a description of a sin, that is separated from the sinner, and placed in a state of misery. A lie is a sin. Stealing is a sin. Who ever conceived of a lie put into the stocks, or of a theft tied to the whipping post ; and the liar and thief themselves escaping. The very idea is almost too absurd to remark upon. That men will always be found, absurd enough to teach whatever the world will patiently and seriously hear, is to be expected ; but that a congregation of rational beings, should calmly hear such absurdities in nature, and not feel degraded by their situation, is strange indeed!!!

SEC. 13. TESTIMONY OF PETER THE APOSTLE. I PETER. iii. 19, 20. *By which he went also and preached to the spirits in prison ; which sometime were disobedient, when once the long suffering of God waited in the days of Noah.* The Apostle is here speaking of the means of grace, which

were used with those ancient sinners in the days of Noah; when God bare long and warned them, the whole time the ark was building, and they repented not. Why are they now called spirits in prison, unless they are confined for a public trial and punishment?—1 Peter iv. 17, 18. *For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and sinner appear?* Can there be a more clear implication than this is, that the ungodly and sinner will not be saved?

THE whole of the second chapter of Peter's second epistle, might pertinently be quoted, to prove future and eternal punishment. I will only recite a few verses. Verse 1st. *Who privily shall bring in damnable heresies, even denying the LORD that bought them, and bring upon themselves swift destruction.* Verses 3, 4, 5. *And through covetousness shall they, with feigned words, make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment. And spared not the old world, but saved Noah the eighth person.*

THESE last words, explain what is meant by the spirits in prison, mentioned in the first epistle. They are the impenitent sinners of the antediluvian world, delivered unto darkness, and reserved in chains with the sinning angels, to the same punishment. Verse 9. *The LORD knoweth how to deliver the godly out of temptation, and to reserve the unjust to the day of judgment to be punished.* Verse 12. *But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things which*

they understand not, and shall utterly perish in their own corruption. Verse 17. These are wells without water, clouds that are carried with a tempest ; to whom the mist of darkness is reserved forever. The whole chapter when read in connection, will appear more forcibly to assert the doctrine of eternal punishment, than these verses can when detached by themselves.

THE third chapter is remarkable in many respects. This second epistle, beloved, I now write unto you ; in both which I stir up your pure minds by way of remembrance : that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the LORD and Saviour : knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming ? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of GOD the heavens were of old, and the earth standing out of the water, and in the water : whereby the world that then was, being overflowed with water, perished : but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the LORD as a thousand years, and a thousand years as one day. The LORD is not slack concerning his promise, as some men count slackness ; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the LORD will come as a thief in the night ; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burnt up. Seeing then that all

these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat? Nevertheless, we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless: and account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you; as also in all his epistles, speaking in them of these things: in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. Ye, therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. In this chapter, he exhorts the brethren to attend to the things written by the holy prophets, and not forget what God hath denounced. He warns the church, that in the last days shall come scoffers, walking in their own lusts, and in the pride of human reason, who shall call in question the truth of what God hath threatened. They shall say, where is the promise of his coming, for since the fathers fell asleep all things remain as they were? Where is this punishment of sin, that hath been so long threatened? We do not feel it; we will not believe it. And he says they willingly are ignorant, both of the ancient and future punishment of the ungodly. They call the scripture history of ancient punishments, and the threatening of wrath to come, incredible. He asserts, that as it is a fact, the earth and

its inhabitants were once destroyed by water; so the visible heavens and earth that now are, are reserved for a second destruction by fire.—That this shall be at the day of judgment, which is the day of the perdition, the perishing or destruction of ungodly men. He then tells them, that this delay of God in punishing, is not through slackness and irresolution; and that it affords no room for sinners to hope they shall escape with impunity; but is to show his lenity, and give them an opportunity for repentance; that they may appear exceedingly sinful and justly condemned. They are not impenitent for want of time to repent, nor for want of warning; but having time enough, continue in sin, because they love it; and spend the season allotted for repentance, in endeavouring to dispute God out of his threatened judgments. He also says that notwithstanding this infidelity concerning future punishment, *the day of the Lord will come as a thief in the night, in which the Heavens shall pass away with a great noise, and the Elements shall melt with fervent heat, and the earth also and the things that are therein shall be burnt up.* This is the time of the perdition of ungodly men; when their compleat punishment in body and soul shall take place.—After this the apostle, from the 11th to the 15th verse, gives an exhortation of warning and consolation to christians. That in expectation of these things, they should watch *in all holy conversation and godliness*, looking for and holding themselves in readiness, for the coming of the day of God; and lest they should be terrified by the awful truths he had been stating, tells them, that christians may look for new heavens and a new earth wherein dwelleth righteousness, in the place of the old heavens and earth, which are reserved unto fire for the destruction of ungodly men. The 15th

and 16th verses of this chapter are very remarkable, and have not been understood by many christians. The words are these, *even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you; as also in all his epistles, speaking in them of these things: in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.* On these singular words of Peter many remarks have been made. Infidels have pleased themselves that Peter was at variance with Paul, or did not understand his writings; and many christians, hardly knew how to reconcile the representation with pure friendship. The beauty and propriety of Peter's description, could not be seen, until the events to which it related took place. He is describing the heresies of the last days; which are the days in which we now live. He asserts the doctrine of future and eternal punishment; he describes the character of some who should fall into the error of denying that punishment; and goes so far as to say, that they would appeal much to the writings of Paul as a proof of their errors. It is a well known fact, that many Universalists, in support of their scheme, so far as they depend on holy scripture for proof, appeal much to the writings of Paul. Take away his writings, and it is presumed many of them will allow, that in all the remainder there is little evidence for their opinion.* Peter under the inspiration of the blessed spirit, foresaw that this

* Doctor Chauncey, a Universalist writer, takes almost the whole of his scripture proof from the writings of Paul. This work of Dr. Chauncey hath been learnedly refuted, by Dr. Jonathan Edwards, both on the principles of reason, and by the testimony of revelation. Dr. Edward's reply to Dr. Chauncey, is recommended to the perusal of those who wish to be thoroughly acquainted with this subject.

would be the case, and predicted the event. He did not mean to reflect on his beloved brother Paul; but to vindicate his character, and leave a public warning that his writings would be perverted, to support the very error we are now considering. He says that there are some things in Paul's writings hard to be understood, being written in the deepness of that wisdom given unto him, and that unlearned and unstable men would wrest them to their own destruction. Could there be a more exact prophetic description of the present day? and doth not this warning given by Peter, furnish great occasion to suspect, that those passages in the writings of Paul, which have been adduced to prove the doctrine of Universal Salvation, are totally misapplied, and misunderstood by those who make this use of them. And ought not such persons, before they determine positively, to pause and enquire, whether they are not either unstable, or unlearned in the true scripture scheme. How admirable is the wisdom and plenitude of divine inspiration, and what a full proof of the omniscience of that holy spirit, who guided all the sacred writers, thus to give a warning by one of them, of the misuse that would be made of the writings of another.

SEC. 12. TESTIMONY OF PAUL THE APOSTLE.—EPISTLE TO THE ROMANS. This epistle hath generally been esteemed an intricate part of the sacred writings. It contains much truth brought into a short compass, and connected by a train of reasoning, that cannot be understood without the close attention and study of the reader. And few readers have either patience, or a disposition for this. Great use of the Epistle, hath therefore been made by errorists of various denominations. They have detached certain

passages, and applied them to their own purpose; but we know, that particular passages detached from a connected train of reasoning, and viewed by themselves, give very little light on any subject, and they may be improved directly opposite to the intention of the writer.

ALL the writings of Paul abound with this kind of reasoning, which makes them difficult to be understood, and exposes them to be misapplied, by the unlearned and unstable, as Peter hath forewarned. In the Epistle to the Romans, the final rejection and punishment of some men, is both plainly expressed, and necessarily implied in other truths, which are fundamental pillars in his scheme of doctrine. One principal design of the apostle, was to explain the nature, manner, and effects of the christian justification by faith in CHRIST; and also to describe the character, of those who are justified. The general plan of the Epistle, is this. He, in the first place, describes the utterly sinful, guilty and condemned state of mankind by the law. He gives a view of the sin and guilt of the Gentile nations; and recites proofs from the Old Testament, which were the Jewish scriptures; that the Jews also were all guilty. It seems to be his design in the second chapter, to convince those who had the Jewish scriptures, and who were as much under a dispensation of grace, as members of the christian church now are, that without a holy obedience through faith in CHRIST, they are exposed to damnation. In this chapter we find the following words. *And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the*

goodness of God leadeth thee to repentance? But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God; who will render to every man according to his deeds: to them, who by patient continuance in well-doing, seek for glory, and honor, and immortality, he will render eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, he will render indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also the Gentile.

He afterwards speaks of those, who having sinned without a written law, shall perish without a written law; and of those, who having sinned with a written law, shall be judged by the written law. Also he says, that the Gentiles who have not a written law, are a law unto themselves. Their consciences shall accuse or excuse, in the day when God shall judge the secrets of men by JESUS CHRIST. Is not all this explicit enough, that there is a day of wrath, and revelation and of the righteous judgment of God? that to some tribulation and anguish will be rendered? that the light or law of nature, is sufficient to justify God in doing this? and that it will be in the day when the secrets of men are judged by JESUS CHRIST.

In the latter part of the third, and through the whole of the fourth chapter, he describes the righteousness of faith in JESUS CHRIST, by which sinners are pardoned and justified. He goes back to Abraham, who is called the father of the faithful, whether they be Jews or Gentiles, and describes how faith was efficacious in him, and in all his spiritual seed. In the 5th chapter, he describes the benefits that come to the believer through faith, and shows that he gains more by his

connexion with CHRIST the second Adam, than he lost by the apostacy of the first Adam.*

THE Apostle having spoken in strong terms of the abounding benefits of grace, and knowing how apt men are to deceive themselves into security, because God is merciful; in the 6th and 7th chapters, shows the necessity of holiness or sanctification, as evidence that we have any benefit from the abounding grace of the gospel, either for time or eternity. Verse 1st. *What shall we say then, shall we continue in sin that grace may abound?* that is, shall we remain easy in unholiness, or think that we ourselves, or that all men shall be saved, because God's grace abounds in JESUS? To the question he gives a long answer. It begins in these words. Verse 2d. *How shall we that are dead to sin live any longer therein?* The meaning of which is; the persons who have any right to this abounding grace, are mortified to sin, and do not wish to live in it, and if they appear to love sin, it shows that whatever the abounding of grace be, it doth not belong to them. *They have been baptized into CHRIST's death*, as an emblem of their being dead to sin, and if sincere in this, so as to entitle them to the promise of grace, *will walk in newness of life, and henceforth not serve sin.* Verse 13. *Yield yourselves unto God, as those that are alive from the dead.* Verse 16. *Know ye not that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness.* Verse 18. *Being then made free from sin ye become the servants of righteousness.* Verse 21, 23. *What fruit had ye then in those things, whereof ye are now ashamed,*

* From this Chapter is taken one of the most notable arguments of the Universalists, a consideration of it is referred to part 3d.

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for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through JESUS CHRIST.—The whole of the 6th and 7th Chapters, are not only descriptive of the common exercises of holiness, in those who have it; but also contain, a limitation to that abounding of grace, which had been mentioned in the 5th chapter; and that it is only to those who are dead to sin, and alive to holiness. Also that if men are the servants of sin, sin must be unto death; because eternal death is as much the wages of sin as it ever was. If the Apostle had supposed that all men would become holy, and share in the abounding grace of God, quite another method of writing on this subject would have been proper.

IN the 8th Chapter, the Apostle goes on further to describe the character of those who share in the abounding grace of God, and to mention the benefits, which they receive in this life. *They walk not after the flesh but after the spirit. They do not mind the things of the flesh, but the things of the spirit. They are spiritually minded. Being the Sons of God they are led by the spirit; and the spirit of God assists them in a prayerful and religious life.*—Certainly there are many of mankind, who do not manifest any thing of this character; and of those who are disobedient, in this same chapter, the Apostle saith, *They that are in the flesh cannot please God. For if ye live after the flesh ye shall die.* All this, was manifestly designed to limit that abounding of grace, which he had before mentioned; and was meant, both to instruct christians, and to guard against Universalism. When we see Universalists living such lives, as the Apostle describes in those to whom

the grace of God abounds; when we see them meek, humble, and eminent in all holy conversation and godliness; when we see them imitators of the blessed JESUS, prayerful, weaned from sensual pleasure, and seeking the comforts of godliness, we will then allow them to be in a state of safety; but thinking that all men shall be saved, will not on apostolic principles give any security unless gospel holiness is joined with their hope.

HITHERTO, a connected view of this Epistle, appears to be much against the opinion of Universal Salvation, and if the apostle had said nothing further, an attentive reader, would gather from his writing, his belief of eternal punishment. The weight of evidence from this Epistle remains still to be considered, and is found in the 9th, 10th, and 11th chapters; where the point is decided with as great plainness as language can do it.

HE takes up the subject, of the blindness of his own nation, the Jews; and their rejection by the sovereignty of God, from the benefits of the gospel. His design was to justify the righteousness of God in doing it, and reconcile all the former promises made to that people, with such an event. If part of the Jews are eternally rejected by God, the opinion of Universal Salvation is unfounded; and part of every other nation may also be forever lost. To shew that this was actually the case with the Jews, he enumerates in chapter ix. 4. 5. the external privileges and call which they had enjoyed, and he assigns the reason why these were not effectual to salvation. In the fourth chapter he had described the faith by which men are justified; and tells us how it wrought in Abraham the father of the faithful, and was accounted to him for righteousness; and that it must be found in all his seed. From verse 6, to 13, he

says. *Not as though the word of God hath taken none effect, for they are not all Israel which are of Israel; neither because they are the seed of Abraham, are they all children: but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed.* He also instances in the case of Jacob and Esau; God says, *Jacob have I loved, and Esau have I hated*, and assigns the reason, *that the purpose of God according to election might stand.*

THE meaning of the above is this; that though some of the Jews are now rejected and lost, this is no evidence that the word or promise of God hath taken no effect, or all the effect that it was meant to have; for all are not Israelites indeed and spiritually who are so nationally. Neither because they are the offspring of Abraham, are they all children of the promise, or persons to whom salvation is engaged. All the Jews were seed according to the flesh, or natural posterity; but all of them were not children of the promise, or persons who are to be saved; and therefore God may consistently with his promises and purposes, leave them to an utter rejection, and cut them off from the benefits of salvation by CHRIST. The Apostle, in this place, in order to establish the righteousness of God in rejecting the Jews, most plainly makes a distinction between men. The promises made to Abraham, and to the ancient church were as much gospel promises, though under another dispensation of grace, as these are which we have received; and those promises were not to all the natural seed or posterity; but to a part of them, whom he calls children of the promise—children of God according to the election of grace—and all such were saved. So that it could not be said the word of God was

without effect, though many of Israel were left in blindness and should perish, for the promise would have all the effect that it was designed to have. Either the Apostles reasoning to shew the righteousness of God in rejecting Israel is without foundation, or a part of men will not be saved, and are not included in any of the promises of salvation through JESUS CHRIST.

THAT the above is a true construction of the Apostles words, and a proof that all men will not be saved, we learn from what follows. He foresaw an objection in the hearts of men, to such doctrine as this. The same objection as we often hear against eternal punishment. Verse 14. *What shall we say then? Is there unrighteousness with God? God forbid.* Can it be, that God should take some, and bring them to an abundance of grace; and leave others wholly in misery? Is this just and righteous, and will the LORD of the whole earth do it?

To this objection, he first gives an answer from the Jewish scriptures, the old Testament; and then he makes his own remarks upon it. From the old Testament he repeats what God said to Moses; also what he said concerning Pharoah.—Verses 15 and 16. *I will have mercy, on whom I will have mercy; and I will have compassion, on whom I will have compassion; so then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.*—Verses 17 and 18. *For the scripture saith unto Pharoah, even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared through all the earth. Therefore hath he mercy, on whom he will have mercy; and whom he will he hardeneth.* Either Paul must have heard the objection which he states and answers; and if he had heard it, this shows how uniformly in all ages,

the corrupt human heart rises against the scheme of divine government, for it is the same objection which we now hear made ; or he must have stated it prophetically, and if this be the case, it proves that the reply is from God himself. In verse 19th he continues the objection, and makes his own reply to it. Thou wilt say then, unto me, why doth he yet find fault ? For who hath resisted his will ? That is, why doth God condemn and punish sin, when it is according to his own will and council, to leave men under the power of it ? This is a perfect description of what is often said. That God could if he had pleased, prevent what is commonly called sin ; and as he hath not prevented it, we may either determine that it is not sin, or that God will not punish it so awfully as is predicted. A further notice of this point, will be taken in the next part, when we come to consider sundry popular objections, against the doctrine of eternal punishment ; at present we are to attend to the Apostles reply. Verse 20th to 24th. *Nay but, O man, who art thou that repliest against God ? Shall the thing formed say to him that formed it, why hast thou made me thus ? Hath not the potter power over the clay, to make one vessel to honour and another to dishonour ? What if God willing to shew his wrath, and make his power known, endureth with much long-suffering, the vessels of wrath fitted to destruction. And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory ? Even us whom he hath called, not of the Jews only, but of the Gentiles also.* The Apostle doth not attempt to evade the objection, but comes out with that boldness, which becometh every friend of the scripture system of truth. He asserts that God doth exercise this sovereignty. Some vessels are by the predeterminate council of

GOD, appointed to holiness and glory ; and some, are appointed to sin and misery. As the potter hath power over the clay, so God hath a rightful power in the arrangement of the universe, so to dispose of every creature, as will make the collective whole, the most holy, blessed and glorious that it can be. In asserting this fact, he plainly asserts, the utter rejection of a part of mankind, from the benefits of the gospel ; and being thus cut off, they must be eternally miserable.

CONTINUING this subject in chapter 11th, he adds, verse 1st. *I say then, hath God cast away his people ?* Verse 2d. *God hath not cast away his people whom he foreknew.* In illustration of this truth, he introduces the intercession of Elijah, who told God that *he only was left to serve him ;* to whom God answered, verses 4th and 5th. *I have reserved to myself seven thousand men, who have not bowed the knee to images.* Even so now, there is at this present time, a remnant according to the election of grace. The same ideas are here repeated, that there is in every age, a remnant according to the election of grace, and the rest God will leave to perish in their sins. Who the saved are, the sovereign wisdom of God will determine ; but whoever they be, they must be sanctified ; and the only evidence which men can have, that they in particular shall be saved, must be deduced from a knowledge of their own sanctification.

It would be pleasing to men, to have a way of deliverance from misery, in consistency with those sins which they love ; but it is as inconsistent with the nature and scheme of the gospel to have it thus, as it is with the threatenings of the law. If men loved holiness, as they ought to do, there would be no anxiety on the subject, how many will be saved ; but every man in his place, would do all in his power, to promote holiness, to open

the eyes of the blind, to alarm finners who are now of a temper which must end in misery, and leave the event with God ; knowing, that the unholy remaining such, ought not to be made happy ; and that a God who is infinitely holy, will permit no more sin and misery, than infinite wisdom and benevolence know to be best. God will be able to justify himself, in not appointing some to that abundance of grace which the gospel reveals ; and show that his conduct is consistent with benevolence ; it will also appear, that their misery is just upon them, and their punishment is no more, than their character, temper and practice deserves. Further on in the prosecution of my plan, these things will be again noticed. I have been lengthy in remarking, upon this epistle to the Romans ; as we must suppose that it is consistent, with the other writings of Paul. This is the first of his epistles in the order of record ; and a just understanding of it, will serve as a key to the remainder ; and also, to that scheme of sentiment, which he supposed true for time and eternity. Thus far, we find him explicit in the sentiments and testimony of our LORD JESUS CHRIST ; that there is a day of judgment, when the wicked will be sentenced, according to their character and works, to a state of misery ; and there is not a single intimation, that their misery will ever come to an end. This solemn doctrine, is not only literally expressed, but necessarily implied in the other doctrines of his scheme.

SEC. 13. PAUL TO THE CORINTHIANS, EPISTLE 1st. The greatest part of the two Epistles to the Corinthians, is employed in directing particular matters of practice in the church ; and whenever the scheme of Christian doctrine, and of the divine government is brought into view, the doctrine of future punishment is either direct-

ly asserted, or plainly implied. Chapter i. verse 18. *For the preaching of the cross is to them that perish foolishness ; but unto us which are saved it is the power of God.* Verses, 23, 24. *But we preach CHRIST crucified, to the Jews a stumbling block, and to the Greeks foolishness ; but unto them which are called, both Jews and Greeks, CHRIST the power of God, and the wisdom of God.* Verses 26, 27, 28. *For ye see your calling, brethré, how that not many wise men after the flesh, not many mighty, not many noble, are called ; but God hath chosen the foolish things of the world to confound the wise ; and God hath chosen the weak things of the world to confound those which are mighty : and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are.* It is here said, there are some who perish and to those the gospel appears as foolishness ; and that some are saved, to whom it appears the power and wisdom of God. That in the choice which God makes he means to humble the pride of human wisdom, and show that the whole glory belongs to himself.

YE see your calling, brethren, how that not many wise, mighty or noble are called, &c. What is meant by calling in this place ? It is conceived, that it means effectual calling to eternal life, by sanctification of the holy spirit. We know, that the earthly-wise, the mighty, and the noble, are called by doctrinal instruction, as much as any other men. They have the same advantages for knowing their duty, and the value of salvation ; the same doctrinal light and warnings ; and doubtless the same admonitions, by the spirit and providence of God. Their earthly situation, places them in the most advantageous state, to

be instructed, and to use the means of religion. We also know that the earthly-wise, the mighty, and the noble, have as generally belonged to what hath been called the visible church of CHRIST; as the poor and despised part of mankind have: so that if a doctrinal or visible calling be meant, they have had it. The visible church hath been in their hands, under their influence, and open to their receiving all the benefit that can be derived from it. The calling meant, must therefore be, an effectual calling by the sanctifying power of the Holy Ghost; which is the only scriptural evidence of attaining final salvation. But why is it, that the earthly-wise, the mighty, and the noble are not effectually called? is it because God hath any prejudice against his creatures, who are endowed with these worldly advantages? By no means. The reason why they are endowed with these worldly advantages is because they have no taste for religion, and that holiness which prepares men for heaven; and their unpreparedness for heaven, is not because they have these worldly advantages. Men succeed in gaining that which they are most diligent in seeking; and they seek that most diligently, which they love best. Had the possessors of worldly advantages, felt the same relish for the enjoyment of God and religion, as they did for the world; they would have been as diligent in seeking religion, as they have been in seeking what the world can give; and would have been as eminent in religion, as they now are for worldly advantages. God hath not passed them by, because they are mighty, and noble; but they are earthly-wise, mighty and noble, because they have passed by God, and religion, and preferred other things. Had these persons been as solicitous for the pleasure of honouring God, as they have been

for the pleasure and dignity of the world ; they would have been in the place and circumstances, that meek and world weaned christians are. On the other hand ; had those christians, who have little worldly greatness, been governed by the passions of ambition, sensuality and avarice, and condescended to the means which such passions suggest for self-gratification ; they might have been in the place of the worldly-wise, the mighty and the noble. This digression hath been indulged, to justify the divine equity, in what the apostle says, that not many wise, mighty, and noble are called. We have before seen, that the calling meant by the apostle, must mean effectual calling, or real sanctification ; for if the word be used in any other sense ; the wise, the rich, the mighty, and the noble are as much called as any other men. If calling in this place means effectual calling, and I do not know how we can put any other construction upon the word, consistent with what is fact ; then the apostle's description, is proof enough, that some men, will not be saved : for those cannot be saved, who are not effectually called. In the end it will appear, that those who depend on their own reasonings concerning the divine government, in opposition to the plain word of revelation, are left to the greatest folly ; and the supereminence of divine wisdom above all created wisdom will appear. We have many modern Greeks and Jews, who stumble at the doctrines of God's word ; and unholiness of heart is at the bottom of all their objections. If they had a holy love of God they would be willing to give up, both their own righteousness, and their supposed knowledge of the best manner of governing and rewarding the universe.

CHAPTER IX. verse 24 to 27. *Know ye not that they who run in a race, run all, but one receiveth*

the prize? so run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection; lest that by any means, when I have preached unto others, I myself should be a castaway. None will dispute that eternal happiness and life are the gospel prize; and could such an exhortation as this have been proper, if all men are absolutely to obtain it? Or could the Apostle with any honesty have said, that he kept under his body lest he should be a castaway, if there are to be no such men? In the 10th chapter he continues the exhortation as to persons who were exposed to be rejected. He refers them back to the ancient sins and punishment of Israel, by which they were cut off from entering the earthly Canaan, and says, that all these things happened for examples unto us. We know, that in the holy scriptures, the earthly Canaan is made a type of the heavenly Canaan. Some of the Jews not entering into the earthly Canaan, was a type of some mens not entering into the heavenly Canaan; and it is solely on this principle that there is any propriety in the Apostle's exhortation, and in referring us back to the destroyed Israelites, as a warning and example to us. It does not appear, that there is any difference between not entering into Heaven and being cast into Hell.

SEC. 14. PAUL TO THE CORINTHIANS EPISTLE 2d. Chapter ii. 15, 16. *For we are unto God a sweet savour of CHRIST, in them that are saved, and in them that perish: to the one we are the savour of death unto death; and to the other the savour of life unto life.* The evident meaning of these words is this. That God will be glorified

by the preaching of the gospel, whether the hearers be saved or lost. If they be saved, it will be a favour of life unto life, and magnify the riches of divine grace in their redemption. If they be lost, a *favour of death unto death*, that is, their rejection of the gospel will increase their sin and misery, and make their eternal wretchedness more awful, than it would have been without gospel light. And the unholiness of those aggravated sinners, who transgress against abundant light, will justify the righteousness of God, by showing the unreasonableness and true nature of sin. That sin is so malignant in its nature; neither light, nor love could persuade it, and must therefore deserve the punishment God hath prepared.

CHAPTER V. 10, 11. *For we must all appear before the judgment seat of Christ; that every one may receive the things done in the body, according to that he hath done, whether it be good or bad. Knowing therefore the terrors of the Lord we persuade men.* Here is a promise of the day of judgment, when we must be rewarded according to our character and practice in life. Is there not a difference in men's characters and practice? do not some appear to live much for God and his glory; and others wholly to forget and dishonor him? doth not this difference of character appear to continue to the end of life? Though a man through fear, should at his death, say he repents and will reform; yet is that, considering his enervated state both of body and mind, any evidence that he is become of another character and disposition? do we not, in most instances of this kind, on a release from fear, see that the man returns to his former course? and are there not very many, in whom, even on a death bed, there appears to be no sense of sin, and no repentance?

must not these persons have an end, as different as their lives have been?

KNOWING the terrors of the LORD we persuade men. It is the terrors of the day of judgment, and of appearing before the bar of CHRIST, of which the Apostle is speaking. But if all men are to be saved in that day, why did he speak of terrors; or what terrors can there be in the moment that all mankind are commencing a state of everlasting glory and peace? Why did not the Apostle say, knowing the joys of the LORD and the final salvation of all, we persuade men; for this would have been more agreeable to the scheme of Universalism?

PAUL TO THE PHILIPPIANS. Chap. i. 28. *And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation.* Chap. iii. 18, 19. *For many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of CHRIST: whose end is destruction.* It will be agreed, that salvation means the blessedness of the world to come. Salvation and perdition are used as terms of opposition, and some men are to come to each of these ends. Some men are enemies of the cross of CHRIST, which is proved by their bad conversation, *whose end is destruction*; and if their end, or the last state in which they are found be destruction, there can be no following salvation; for there can be no other state after the end or last state of any being.

SEC. 15. PAUL TO THESSALONIANS, Epistle 1st. From chapter iv. 13, to chapter v. 4, the Apostle gives a description of the day of judgment. He tells them not to mourn as without hope, for those that are asleep or dead, for that those who sleep in JESUS (real christians) God will bring with him. That those who are then

alive on the earth will not prevent the resurrection of the dead ; for the dead in CHRIST shall rise first, and then christians who are living in the earth at that time, shall be caught up together with them in the clouds, to meet the LORD in the air ; and shall be ever with the LORD. This will be the glorious deliverance of the faithful ; but the Apostle proceeds, in the beginning of chapter v. to tell a different end for some of mankind. *But of the times and the seasons, ye have no need that I write unto you. For you yourselves know perfectly that the day of the LORD so cometh as a thief in the night. For when they shall say, peace and safety ; then sudden destruction cometh upon them as travail upon a woman with child ; and they shall not escape.*

I THINK it cannot be denied, that the Apostle is in this place giving a description of the day of final judgment, when an end will be put to the earthly state. He, first, informs what shall happen to the saints, both those which have died and such as are then living, and says, that they shall be caught up together, and be ever with the LORD ; and then tells christians, to comfort one another with these words. After this, he speaks of those whom this day shall overtake as a thief in the night ; on whom sudden destruction shall come, from which they cannot escape. Who can be meant by these unless it be sinners who are not saved ? On them sudden destruction shall come, and they shall never escape. It seems as though infidelity itself could not demand a more plain declaration of what shall happen.

EPISTLE SECOND TO THE THESSALONIANS. In this epistle, the day of judgment and the rewards then to commence, if possible, are more plainly expressed than in the first epistle. From what Paul wrote in the first epistle, the Thessalonians had conceived a false opinion, that the day

of judgment was near at hand. To correct this mistake, was the probable reason why he introduced the subject again so explicitly. For he writes chap. ii. verse 1. *Now we beseech you, brethren, by the coming of our Lord JESUS CHRIST, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of CHRIST is at hand. And he tells them there must be a falling away before this day come. Concerning the certainty of the event and its consequences he adds, chapter i. verse 6—10. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord JESUS shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord JESUS CHRIST: who shall be punished with everlasting destruction, from the presence of the LORD, and the glory of his power; when he shall come to be glorified in his saints, and to be admired in all that believe.*

FROM this very particular account we learn, that in the day when CHRIST shall come to judge and reward men, he will be glorified in the abundance and riches of that grace which saves his saints, and admired in their holy conformity to God which is given by the spirit; also, at that time, the wisdom of his whole dispensation, in every event of nature, providence and grace, will appear in greater clearness, than can be seen at present. But these saints in whom God will be glorified and admired, do not include all men; for there will be those, who know not God; and obey not the gospel. Can there be more strong expressions than these, which mark their utter ruin and misery? *God will take vengeance on them. They are to be punished with destruction. With ev-*

erlasting destruction. Away from the presence of God and his glory; the direct reverse of being ever with the LORD.

IN the second chapter, there is a large description of the character of some of those miserable ones, who are to be destroyed. The Apostle says, Verse 10. *That because they receive not the love of the truth, that they might be saved; and for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness.* Many similar threatnings are found in the holy scriptures, showing that those who long resist sufficient light, are left by God to their own lusts. His spirit is withdrawn, and they appear to lose all sense of divine things. In such instances, God doubtless leaves the guilty to a strange unbelief, that the true nature of sin may appear.

SEC. 16. PAUL, IN HIS EPISTLE TO THE GALATIANS, where he is describing the impossibility that men should be justified by any obedience that they will render, either to the moral law, or ceremonial law of Moses; and the necessity of faith in CHRIST for justification; also shows, that the saving grace of God in the gospel plan, extends only to those, who walk by the spirit of God; and after enumerating many sins of heart, and life, says expressly, *that they who do such things shall not inherit the kingdom of God.* Gal. v. PAUL TO THE EPHESIANS. The church of God under the ancient dispensation, appeared to have very contracted ideas, of the extension that should be given to the church under the gospel. The Jews and those who were proselytes to their religion, supposed, that most of the Gentile nations lay under a perpetual rejection. They did

not apprehend that the coming of the Messiah, would break down the wall of separation, that had subsisted between the members of the Jewish communion, and other nations ; or that the visible privileges of God's church, should be extended to all who would receive them. To convince them of this fact was very difficult. This truth, that the Jews and Gentiles should be united in one church, is one of those mysteries, so often mentioned in the sacred pages, which had been hid from ages. This is the mystery meant in Rom. xi, 25. xvi, 25. Col. i. 26, 27. Chap. ii. 2. One chief purpose of the Epistle to the Ephesians, was to enlighten men in this subject, and teach them that JESUS CHRIST is the head of all holy intelligencies, in the universal kingdom of God. Of Gentiles as well as Jews; of Angels as well as Gentiles ; and that the whole holy Church, of whatever rank or order of existence, would be gathered together as one in him. This truth is the mystery meant in Eph. i. 9, iii, 3, 9. A view, of this design in the Epistle, explains the universality of many expressions, which are used in it. Such as this : *That in the dispensation of the fulness of times, he might gather together in one, all things in CHRIST, both which are in Heaven, and which are on Earth, even in him.* Chap. i. 10.

THE subject must explain the universality of expression ; and the subject is the gathering of all holy creatures under one head ; and not the gathering of all sinners into heaven. Lest an improper use should be made of these general truths, which the Apostle had been disclosing ; he largely describes in the last part of the epistle that holy character, to which the gospel salvation is promised ; and shows that none but those who were possessed of it might hope. After enumerating

a number of vicious characters, he says, chapter v. 5. *That these have no inheritance in the kingdom of God and CHRIST*; and as if it were of set purpose, and in foresight of the abuse that would be made of some expressions in the epistle, he adds the caution in verses, 6, 7. *For because of these things, cometh the wrath of God, upon the children of disobedience. Be not ye therefore partakers with them.*

PAUL TO THE COLOSSIANS. In several respects, there is a great similarity between this and the Epistle to the Ephesians. The same mystery is mentioned and explained. That Christ is the head of the holy body, the church. Not the Messiah of the Jews only; but of the Gentiles also. And to make this more credible to those who had strong prejudices against the admission of the Gentiles, into the true church of God; also to instruct them in the unity of the holy universe of creatures, he describes CHRIST as the head of the whole; whether things in Heaven or things on Earth. But because all holy beings are united in one body, and made of one spirit, and placed under one head; it doth not follow that all creatures will ever be made holy beings. In this Epistle also there is a guard against mistake, similar to that in the Ephesians. The necessity of holy affections and mortification to sin, in order to share in this salvation, are abundantly urged; and after mentioning the most common vices of men's hearts and lives, the Apostle saith Chapter iii. 6. *For which things sake the wrath of God cometh on the children of disobedience.*

SEC. 17. PAUL THE APOSTLE TO THE HEBREWS. A great scope of divine truth is included in this Epistle. It is addressed to the Hebrews, and its design is to prove the dissolution of the Mosaic dispensation, and convert them to the

christian faith and practice. The divinity of CHRIST, and the glory of his nature; his mediatorial offices; the perfection of his priesthood; and the efficacy of his atonement and intercession for the salvation of all guilty sinners, who come to him are fully established. Having proved the above-mentioned important points, from the Old Testament in which the Jews believed; he introduces in the 5th and 6th chapters, a serious reproof of their ignorance, and warning of the consequences of their infidelity. In chapter v. xii. he reproves them. *For when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.* In chapter vi. 4, 6. he warns them of their danger, and the difficulties they were putting in the way of their own salvation. *For it is impossible for those who were once enlightened, and were made partakers of the holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them to repentance: seeing they crucify to themselves the son of God afresh, and put him to open shame.* The attainments, mentioned in this passage, are doubtless all of them such as fall short of holiness or love. For in the 8th and 9th verses, where the Apostle contrasts the character of real christians, with those who thus fall away, *he speaks of things which accompany salvation, that is, attainments which cannot miss of salvation; and these attainments were their work and labor of love; so that all the attainments before-mentioned, were such as fall short of love.* But though men may differ in opinion what these attainments are; it is most evident, that the Apostle means some kind or degree of apostacy; and that this is an apostacy

without remedy, for it is impossible to renew them to repentance.

THAT the apostle meant an utter ruin, by the impossibility of renewing them to repentance, is illustrated by his comparison in verses 7, 8. *For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth meat for the use of them by whom it is dressed, receiveth blessing from God : But that which beareth briers and thorns is rejected, and is nigh unto cursing ; whose end it is to be burned.* Doth not such a comparison as this, in describing the condition of those who cannot be renewed unto repentance, teach us, that they are rejected of God, nigh unto final cursing, and that their end or last state is to be burned.

PAUL had a benevolent desire to rescue as many of his nation as possible, from the infidelity into which he saw them falling. He therefore introduces another warning, in chapter x. 26—31. *For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of fiery indignation, which shall devour the adversaries. He that despised Moses's law, died without mercy, under two or three witnesses : of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified an unholy thing, and hath done despite unto the spirit of grace ? For we know him that hath said, vengeance belongeth unto me, I will recompence, saith the LORD. And again, the LORD shall judge his people. It is a fearful thing to fall into the hands of the living God.* What can all this mean, unless there be a most awful punishment for sin in another world ? do not these descriptions imply, that there is such a wilful sinning against CHRIST, as may cut men off from

the benefits of his sacrifice, and that there is no other sacrifice through which they can be forgiven? Either, this is an imaginary representation, and who will seriously charge the spirit of GOD with this; or all Apostates do actually suffer a fiery indignation in this life equal to this description, which it is presumed no candid person will pretend; or there is a punishment of misery in the world to come.

CHAPTER xii. 15—17. *Looking diligently, lest any man fail of the grace of GOD; lest any root of bitterness springing up, trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears. Verse 25. See that ye refuse not him that speaketh. For if they escaped not that refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven.* This is a solemn warning of the danger of unbelief, whether it be by a doctrinal or practical rejection of JESUS CHRIST. Must not those, who fail of the grace of GOD, be miserable in the world to come? Can those be saved to whom there is no place for repentance?—By him that speaketh on earth, is meant Moses in the Jewish dispensation; and by him that speaketh from heaven, is meant CHRIST in the christian dispensation. The fact is asserted that some escaped not, who sinned against the light and grace then manifested; and the consequence is inferred that an escape under the greater light and advantages of the christian dispensation is much more improbable. Who can reconcile this representation with the fact, that

all men, all sinners, of every description and every degree of guilt, will escape ?

SEC. 18. JOHN'S first Epistle. Chapter v. 16, 17. *If any man see his brother sin a sin, that is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death : I do not say he shall pray for it. All unrighteousness is sin, and there is a sin not unto death.* Here is a direction to pray for the brethren, with a promise that prayer shall be heard for them, who havenot sinned fatally or past recovery. But the Apostle saith *there is a sin unto death ;* and adds these remarkable words, *I do not say he shall pray for it.* Doth not this imply that there are some sins which GOD will never forgive, and for which the sinner must suffer the pains of eternal damnation ?

THE whole Epistle of Jude might be recited as proof of eternal punishment. In the 14th and 15th verses he repeats a prophecy of Enoch, the seventh from Adam, of which we have no account but this, that may be fully relied on. *The Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him.* This is doubtless a prophecy of the day of judgment, which speaks its own meaning so plainly, as to need no comment.

EPISTLE GENERAL OF JAMES. It is said by some, that in the epistle of James there is no intimation of future punishment ; but this is a great mistake. The design of his writing did not lead him, particularly to consider this subject. His object was to describe and enjoin christian holiness, and to forbid sundry sins, which are inconsistent with a gospel temper. Many of the prin-

principal gospel doctrines are not particularly mentioned by him ; though they are strongly implied in his whole writing , and it is thus with the doctrine of future punishment. There are however several passages, which plainly imply a punishment to come, and there is not a single intimation of universal deliverance. The several parties in this enquiry, agree that men are exposed to eternal punishment, and must suffer it ; unless God delivers them by his mighty power and grace. Therefore to place a sacred writer on the side of universalism, it is not sufficient, that he be silent concerning what is agreed to be just ; but it is necessary that he give a positive testimony for the contrary event, through the grace of God ; and it is certain that James gives no such intimation, but wholly the reverse. Chap. i. 15. *Then when lust hath conceived, it bringeth forth sin : and sin when it is finished, bringeth forth death.* In such a place as this, where the Apostle is describing the rise, progress and end of sin, it certainly was incumbent on him, to give some intimation that all men shall be freed from this death, if it is to be the case ; but the intimation is directly contrary. Chapter ii. 13. *For he shall have judgment without mercy, that hath shewed no mercy ; and mercy rejoiceth against judgment.* Must not the future state of that man be miserable, to whom no mercy is shewed, and it seems there are to be such. What must be the state of those persons, who have no mercy in their own conduct, for an evidence that they have right to rejoice, in the day when God shall arise to execute judgment. Chap. iii. 1, 2, 3. *Go to now, ye rich men, weep and howl for the miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten. Your gold and silver is cankered ; and the rust of them shall be a witness against you, and shall eat*

your flesh as it were fire : ye have heaped treasure together, for the last days. This is a most solemn threatening to those who misuse the blessings of time, and dishonor God the giver. Of what nature is the evil threatened? It is not the loss of their riches; for through abundance they canker and rust in their possession. Also their garments are so many, that they are moth-eaten through want of use. Their treasures by a misuse of them, shall increase their wretchedness in the last days. The miseries mentioned, are not these now felt; but miseries to come, and shall eat their flesh as fire. An attentive perusal of this Epistle, will find many other implications, of a future judgment and punishment.

SEC. 19. TESTIMONY FROM THE REVELATION OF ST. JOHN. This book contains a prediction of events which should take place, from the time in which it was written, to the end of the world, and final day of judgment, when the holy shall be fixed in a state of eternal blessedness, and the wicked in eternal misery. The descriptions are in a language highly figurative. The purposes of divine goodness in giving this revelation, were to support the faith and patience of christians, under those calamitous things which were to happen to the church; also to serve as testimony of the truth of the scriptures, when the events predicted should have a manifest accomplishment; whereby there is an accumulating fund of evidence, that the Holy Bible is the word of that God, who governs and will judge the world.

No wisdom but that which is infinite, could so express scripture prophecy, as to answer the ends designed by it. In the first place the prophecy must be so expressed, that the church will see a promise of final preservation and triumph; and

of destruction to their enemies, who do not fear and obey God; also that they may see the accomplishment of the prediction, when it takes place. The prophecy must also be so expressed, as not to be an intelligible history of all the facts and particular events by which it is fulfilled. For if it were thus particularly expressed, the prediction would frustrate itself. The church of antichrist, would never have acted out the principles by which it is governed, if the particular actions, proving their principles, and the punishment that is to follow their actions, had been so described as to be understood by the actors themselves. Prophecy is not written to keep bad men from their bad actions; but to support the good under their persecution, and to assure the friends of CHRIST, that in a proper time, his enemies shall be overthrown, and their reign come to an end.

These remarks on the design of prophecy, show the reasons why this book was expressed in that figurative and enigmatical language, which the prophets often used; and nothing but the inspiration of infinite wisdom could have done it. The obscurity concerning particular events, actors and actions, in which these prophecies are cloathed before the fulfilment; and the plainness with which they appear after fulfilment, prove God to be the author of them.

THE prophecies of John assure us that the reign of wicked men, and of a corrupt church shall be destroyed, and that the enemies of CHRIST's cause and of pure humble christianity, shall come to a fearful worldly end. Also that a pure and very prosperous state of the earthly church shall succeed. Many of these prophecies have been fulfilled, to the astonishment of those who compare them with the history of nations, and of mankind; and they are now fulfilling in a more rapid suc-

cession of events, than was ever known before. Every accomplishment of God's vengeance in this world, gives credibility to his threatening of vengeance in the world to come.

I BEFORE observed, that this prophecy reaches to the final fixation of things, in a blessedness and misery that is to be eternal. In the beginning of this book, it is said of JESUS CHRIST who appeared in vision to John; *Behold, he cometh in clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him.* Rev. i. 7. These words, appear to have a direct reference to CHRIST's second coming to judgment, which will take place after the prophecies of the whole book are fulfilled. *Every eye shall see him, and all kindreds, all nations of the earth shall wail because of him.* This doth not appear, as though he would thus come to give a final and glorious salvation to all men. Chapter iii. 5. *He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life, but I will confess his name before my father, and before his angels.* In sundry other passages, as in this, mention is made of the book of life, and those whose names are written in it. CHRIST himself speaks of confessing and denying men before God and the holy Angels. These, with many other representations of holy writ, are entirely unintelligible; unless men are in the end to be divided into two classes. Some written in the book of life, and some not; some confessed and some denied; and that they are respectively to meet with very different treatment. Chapter xiv. 10, 11. *"The same shall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation; and he shall be tormented with fire and brimstone, in the presence of the holy Angels, and in the*

presence of the Lamb: and the smoke of their torment ascendeth up forever and ever." It does not appear probable, that these words describe any punishment, which the adherents of Antichrist are to receive in this world. Their worldly punishment, which is indeed awful, is expressed in very different language. *This is a punishment in the presence of the holy Angels, and in the presence of the Lamb,* denoting that it is to be in the invisible world, and it is to be forever and ever.

THE conclusion of this prophecy, furnishes a most explicit testimony for the eternal punishment of some men. After the prophet had described, according to the visions presented to him; both the adverse, and the prosperous or millennial state of the church; together with a rebellion against God, which is to happen immediately before the general judgment; he proceeds to give an account of that awful and interesting day, which will end the probationary state of mankind, and place them all, in happiness or misery eternal.— From chapter xx. 10, to chapter xxi. 8. *And the devil which deceived them, was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night, forever. And I saw a great white throne, and him that sat on it, from whose face the heaven and earth fled away, and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life, was cast into the lake of fire. And I saw a new heaven, and a new earth: for the first heaven and the first earth were passed away; and*

there was no more sea. And I John saw the holy city, the New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne, said, Behold, I make all things new. And he said unto me, Write: for these things are true and faithful. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and the unbelieving, and the abominable, and whoremongers, and murderers, and idolaters, and all liars, shall have their part in the lake that burneth with fire and brimstone: this is the second death."

On this passage we may remark, that it describes a new era and state of things. Satan the first deceiver of mankind, and who had been immediately accessory to many of their crimes, is cast into the lake of fire, an emblem of extreme misery and torment. The beast and false prophet are with him. These are prophetic names of certain numerous classes of mankind, who had opposed God's truth and committed great sin; and must mean the individuals who composed these classes. A day of judgment is particularly described. A great change in the natural state of the universe is predicted; there are to be new heavens and a new earth; all things are to be made new; in order to adapt them to the moral character of creatures, and whether this character be good or bad, it will be perfect and fixed in its kind.

WHEN all men become, either perfectly good or perfectly bad, it is reasonable to suppose, such a change in the natural structure of things as is described will be made; that all parts of the universe, may be accommodated to a fit treatment of their different characters, and dispositions. Two states, one of exceeding happiness and the other of exceeding misery, are promised as plainly as language can do it; also the characters of the persons consigned to them are drawn, that it may appear, God doth not act capriciously in their different destinations. The perpetuity of this state is also plainly expressed. There is to be no more death, sorrow or crying, and no more pain to the godly; and the evil are to be punished day and night forever.

WE have considered the writers of the New Testament, and the respective testimony they give to the doctrine of eternal punishment. The testimony of JESUS CHRIST alone, ought to be esteemed sufficient; for he is the omniscient God; the government of the world is in his hands; and he is to be the final judge of the state of men. The eternal punishment of part of mankind, and exhortations founded upon the danger of coming to that awful end, are often introduced in the discourses of JESUS; and he seemed to consider, a plain warning of these truths, to be a principal part of his business as a teacher of Religion. We have also examined all the other writers of the New Testament, and find them explicit in describing the same scheme of divine government, and the same end to the probationary state of men, as their divine master before them had taught; and their testimony of a future punishment, is not deduced from obscure intimations and far fetched consequences from other doctrines; but asserted in the most plain language, and used as an argument

to receive and observe other doctrines; instead of being obscurely founded on them. And it does not appear, that CHRIST and his Apostles could have told this truth, in terms more plain, than those which they have used.

SEC. 20. It is in the writings of the New Testament, that we must expect to find the point in consideration most explicitly decided. It was reserved for him, who came from the other world, and is to be the judge of all men, to tell most plainly what he should do, acting as judge of all the earth. This collection of scripture testimony, with the remarks made upon it, hath already swelled into much larger compass, than was first intended; and only a small part of what might be mentioned from the New Testament, hath been adduced. The difficulty of my design hath not so much consisted in finding evidence of eternal punishment in the scriptures, as in making a selection from the proofs, which are too numerous to be all of them recited. Lest it should be said that the Jewish scriptures are silent on this point, a few passages will be adduced from them. Job xxi. 30. *That the wicked is reserved to the day of destruction, they shall be brought forth to the day of wrath.* Psalm ix. 5. *Thou hast destroyed the wicked, thou hast put out their name forever and ever.* Verse 17. *The wicked shall be turned into Hell, and all the nations that forget God.* xi. 6. *Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup.* xxxvii. 20. *But the wicked shall perish, and the enemies of the Lord shall be as the fat of Lambs; they shall consume, into smoke they shall consume away.* lxxviii. 2. *As wax melteth before the fire, so let the wicked perish at the presence of God.* xciv. 12, 13. *Blessed is the man whom thou teachest out of thy law; until the pit be digged for*

the wicked. cxlv. 20. The Lord preserveth all them that love him; but all the wicked will he destroy. Prov. xi. 7. When a wicked man dieth, his expectation shall perish. How can a wicked man's expectations perish at death, if he is to be saved? Prov. xvi. 4. The Lord hath made all things for himself; yea, even the wicked for the day of evil.—xxiv. 19, 20, Fret not thyself because of evil men, for there shall be no reward to the evil; The candle of the wicked shall be put out.—Ezek. iii. 19. Yet if thou warn the wicked, and he turn not from his wickedness, he shall die in his iniquity; but thou hast delivered thy soul.—Dan. xii. 2. And many of them that sleep, shall awake, some to everlasting life, and some to shame and everlasting contempt. Job xi. 20. But the eyes of the wicked shall fail, and their hope shall be as the giving up of the Ghost. xx. 5, 7. The triumphing of the wicked is short, and the joy of hypocrites but for a moment, yet he shall perish forever. Psalm xxxvii. 38. The end of the wicked shall be cut off.—cxii. 10. He shall gnash with his teeth, and melt away; the desire of the wicked shall perish.

Job xxxi. 3. Is not destruction to the wicked? and a strange punishment to the workers of iniquity? Mal. iv. 1. The day cometh, that shall burn as an oven, and all the proud, shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, and leave them neither root nor branch.—Psalm i. 5, 6. The ungodly shall not stand in the judgment, the way of the ungodly shall perish. The whole of the 73 Psalm, is a description of the difference between the godly and ungodly, and the awful end to which the latter shall come.—Proverbs i. 26, to the end, I also will laugh at your calamity; I will mock when your fear cometh: when your fear cometh as desolation, and your destruction as a whirlwind; then shall they call upon me, but I

will not answer; they shall seek me early, but they shall not find me. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. These are a few, from many passages in the Old Testament, showing the future and utter destruction of sinners.—They are reserved to the day of destruction and wrath.—Their name is to be put out forever.—They are to be turned into Hell.—The portion of their cup is snares, brimstone and an horrible tempest.—They shall perish.—Consume into smoke.—Consume away.—Melt as wax before the fire in the presence of God.—A pit is digged for them.—Be destroyed.—Their expectations perish.—God made them for the day of evil.—They shall have no reward of good.—Their candle shall be put out.—They shall die in their iniquity.—They shall arise to shame and everlasting contempt.—Their eyes shall fail.—Even their hope shall be like the giving up of the Ghost.—Their triumphing is short.—Their joy is for a moment.—Their end is cut off.—They shall gnash with their teeth.—Their desires perish.—There is a strange punishment for them.—A day that burns as an oven, shall burn them up, and leave them neither root nor branch.—God will laugh at their calamity, when their destruction comes as a whirlwind.—They shall seek God and not find him.

HAVING thus collected in one point of view, a number of the expressions used in the Old Testament, to describe the future and eternal punishment of wicked men; I will join in the same view, those from the New Testament, which have already been more largely repeated. CHRIST saith there are those, for whom he doth not pray.—

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That there is a Son of perdition who is lost.—
That many shall seek to enter into Heaven and
shall not be able.—That they shall be shut out
from Abraham and all the prophets.—They are
children of the Devil, and the judge at the end of
the world, shall send forth his Angels, and gath-
er them out of his kingdom, and cast them into
a furnace of fire.—They shall be severed from
among the just.—They shall be bound hand and
foot and cast into outer darkness.—The doors of
Heaven are shut against them, and God answers,
I do not know you.—They are cast away as un-
profitable servants.—They are called cursed ones,
and sentenced to everlasting fire, prepared for the
Devil and his Angels.—They receive their good
things, their portion in this life, and are torment-
ed in the life to come.—An impassible gulph is
placed between them and the blessed.—They die
in their sins.—Where CHRIST is gone they can-
not come.—They commit sins which shall not be
forgiven either in this or the world to come.—
They never have forgiveness.—They are in danger
of Hell fire.—Both soul and body shall be destroy-
ed in Hell.—They shall loose themselves.—Shall
be denied before God in Heaven.—The judge
will be ashamed of them when he comes in the
glory of the Father.—They cannot escape the
damnation of Hell.—They have received their
consolation in this world.—They shall come out of
their graves to the resurrection of damnation.—
They are cast forth as useless branches and burn-
ed.—They are burnt up as chaff with unquench-
able fire.—They are represented as spirits in pris-
on, reserved for future punishment.—Persons in
damnable heresies going to swift destruction.—
Their judgment and damnation slumbereth not.—
They are reserved to the day of Judgment to
be punished.—They are utterly to perish in their

own corruption.—The mist of darkness is reserved to them forever.—The heavens and the earth which now are, are kept in store, reserved unto fire, against the day of judgment, for the perdition of ungodly men.—They treasure up wrath against the day of wrath, and the revelation of the righteous judgment of God.—God will render to them indignation and wrath, tribulation and anguish.—They are vessels of wrath fitted to destruction, that God may show forth his power in them.—The preaching of the cross is to them foolishness, and therefore they perish.—All the means of grace are unto them a favor of death unto death.—They are to receive in another world according to the things done in the body.—They are enemies of the cross of CHRIST, and their end is destruction.—When they shall say peace and safety, sudden destruction shall come upon them, and they shall not escape.—When CHRIST comes in flaming fire, taking vengeance on them that know not God, they shall be punished with everlasting destruction, from the presence of the LORD.—God shall send them strong delusions, that they should believe a lie that they all might be damned.—They cannot inherit the kingdom of God.—The wrath of God cometh on them.—It is impossible to renew them to repentance.—They are nigh unto cursing, and their end is to be burned.—For them there remaineth no more sacrifice for sin, but a certain fearful looking for of fiery indignation, which shall devour the adversaries.—Though they seek repentance there is no place for it.—There is a sin unto death for which we are not to pray.—When CHRIST cometh in the clouds of heaven, they shall wail because of him.—Their names shall be blotted out of the book of life.—They shall be tormented with fire and brimstone, in the presence of the Lamb and

his angels.—The smoke of their torment shall ascend up forever and ever.—They are consigned over to the second death.

SEC. 21. THERE is a wonderful variety of expressions, in both parts of the holy volume, representing the awful and ceaseless misery of sinners; nor are they like the expressions of men. Neither any single man, nor any combination of men, without the holy spirit of God, could have produced such a diversity of descriptions on this subject and all of them forcibly depicting the utter ruin, and misery without end of impenitent sinners. On this multitude of expressions and images varying in kind, but all uniting in a clear assertion of the same great and awful event, we may remark:

1st. THAT the diverse wording of the threatenings, is a presumptive proof, that they were given by the spirit of God. Parties and sectaries of every kind, fall into modes of expression peculiar to themselves; and have only one or a few ways of describing facts which are past, or which they expect in future. On this subject, the whole known universe, natural and intellectual, is searched for images, and these images are used to aid the description of a future ruin to the sinner, that will be compleat and without end. And in all this variety of descriptions, there is not a single circumstance that is puerile, or sinks the dignity of that awful and glorious God who speaks and will execute his own judgment; but the whole is expressed, as we might expect it would be by omniscience.

2dly. DOUBTLESS one design of this variety of expression, was to teach us the greatness of eternal punishment, and effectually warn men, that the misery threatened to disobedience and impenitence is not small. Another design of this, was

to teach us its certainty. Infinite wisdom knew how hard a thing it is for men to part with their sin, and own the righteousness of his law and its penalties; also how inclined they would be to accommodate the gospel call to a life of security, in pursuit of pleasurable vices. He knew how apt they are to deceive themselves, on imaginary grounds of safety; and what mighty efforts would be made, to blot from the conscience a sense of judgment and wrath to come. And he therefore hath threatened the event in such a multitude of forms, that the certainty and clearness of his word might not be evaded; or its power on the conscience be lost. If only a few forms of expression were used, the ingenuity of those who oppose the doctrine, might obscure them by false glosses; but in this multitude of varied expressions, such a thing is not possible, and the variety adds force to the truth expressed. The humble christian, who heartily believes the whole bible; and the man who reads it without prejudice, will find sufficient evidence, that such a doctrine is there maintained; and the very variety of expressions will be no small circumstance giving such a conviction.

3dly. If the attempts which are made should obscure a few of the descriptions used on this subject; still they are so many and so varied, that the weight of evidence would not be essentially injured. The words most naturally conveying, in our language, an idea of duration without end; are *eternal, everlasting, forever, and ever*. Pains have been taken by several writers, and are often used in conversation, to show that these words, do not certainly mean punishment without end, when applied to this subject. But if we should yield up all these expressions, the scripture testimony would not be at all shaken. Perhaps, many of us who teach in the church, have erred in our public

ministrations by very much confining our scripture proofs, to those passages, where the words eternal, everlasting, and forever are used; which hath led our hearers to think, there are no other proofs; and that if these can be in any degree weakened, the doctrine is in the same proportion made uncertain. But this is far from being fact. All those expressions which deny any future good to the sinner; which deny a future forgiveness; which deny an end to his sorrows; which speak of his end or last state as miserable; which deny him those blessings that compose heaven; or that represent his character fixedly an evil one, without any change to take place; and many other besides these, are as strong proof of endless punishment, as the words eternal and everlasting would be, in the endless sense of them. To disprove the endless punishment of sinners, it is necessary, not only to explain away the natural meaning of the words eternal and forever; but also to prove that a creature's end or last state, is not his last state; that though he hath no future good, he still hath infinite good; and that though he never can have the good of heaven, he still has it through all eternity.

SEC. 22. FURTHER, all the promises of final salvation, which are made to persons of a certain character, and to certain graces, most strongly imply that some shall not be saved. Why are the gospel promises made in this way, if all men indiscriminately are to share in the benefits?

THE scripture exhortations, to diligence, watchfulness, perseverance, and striving to the end, imply, that some men will conduct in such a manner, as not to obtain. Final redemption in another world is the gospel prize, and if men cannot miss of this, there seems to be no propriety in such exhortations.

It is the general tenor of scripture, that men are in a dangerous situation, and that there is some evil to be avoided. The description of these evils cannot apply to any thing which happens in this world; they must therefore be evils and misery to be endured in another world.

THE word of God describes two kinds, or classes of men; differing in moral character; of different temper and actions; engaged in different interests; and having different pleasures. It represents God as preserving some, and punishing others; meaning good to some, and evil to others; that his government will be propitious to some, and dreadful to others; that all the afflictions of this world are a blessing to some, and a curse upon others. Almost half the Bible might be adduced to show the truth of this representation. How can these things be, if all men are coming to the same end? If his providence and grace mean the same good to all, and if all are equally his children?

WHOEVER reads the holy scriptures with any degree of attention, must be sensible, that they inculcate something necessary to be done by us, and something to be believed by us in this life, for salvation: but the scheme of those universalists, who suppose happiness at death, wholly blots out the necessity of this; for the man who never prays, or meditates, or thinks of God, who is cruel and unjust in all his actions, who hath spent his whole life in tormenting mankind, who is a complete infidel respecting all divine revelation, and dies in the very act of some great sin, will go as directly to heaven on their principles as if he had done every thing which the word of God directs. If it be said that the commands, and advice of the scriptures in these things; only mean that it is much for the interest of men in this life,

to be holy just and pure ; it will follow, if this be their whole meaning, that the scriptures are very improperly expressed :—and the text which is now written “ *For we know that no whoremonger, nor unclean person, nor covetous man, nor idolater, hath any inheritance in the kingdom of God and CHRIST* ” ought to have been thus written “ For we know that unclean persons, and covetous men, and idolaters, are acting much against their worldly interest and pleasure.” The reader can judge for himself, whether such advice would have much influence, either upon the adulterer or covetous man. If this be the real meaning of God’s word, it is truly unfortunate for mankind, that great part of holy scripture, is most improperly expressed ; and that among all who were instruments in penning the sacred canon, there was not one universalist, by whose assistance the scriptures might have been expressed with propriety.

SEC. 23. THE infinite wisdom and goodness of God, designed that the holy scriptures should contain full information, concerning every point of faith or practice, that is necessary for us to know. We therefore find, that important doctrines, duties, and events, are many times repeated—in varied expressions—by different writers—and placed in many points of view ; so as to show their connection with other doctrines, duties, and events. The most important doctrines and duties of revelation, might have been expressed in much less compass, than the holy canon now contains ; but it would have cut off those varied views of truth, which we now have ; by which its reasonableness is proved, and its certainty made clear ; and by which, the final end of the divine government in the treatment of rational creatures, is placed beyond a doubt, to those who

make a thorough examination. As these remarks, may in some degree be applied to all the important doctrines and duties of revelation; so they apply eminently to the doctrine of future punishment. It is not only told in the most plain language, but interwoven with the whole scheme of divine revelation; with other important doctrines; and with other representations of God's character and government; and unless this be true, a great part of scripture becomes inexplicable and unintelligible.

CONSIDERING what human nature is; considering how much men love their own safety; considering also, how little they examine the word of God; it is not strange, that some embrace an opinion, which they think will be favourable to them; unless this be strange, that any creature can risk his eternal all, a heaven and a hell, on the opinion of others, and without a thorough, long and prayerful examination of the word of God.

THE truth or falsehood of an important doctrine, ought not to be determined by any single text of scripture. It is very easy, for frail and prejudiced creatures, to mistake the meaning of single passages. And if we find a few passages, which to us seem to convey an idea of universal salvation; but still on further examination perceive, that these few passages, if thus understood; militate against the great body of scripture testimony, there is reason to suppose that we misunderstand them. We will make a supposition, (though I allow it only as a supposition,) the most favourable to the universalists, which they themselves can demand.—That there are a few passages, which will bear the construction they wish to put upon them; it is also true, that

all such passages will bear another construction. If the universal construction, appears either to be a constrained one, or contrary to the general tenor of scripture ; and the other construction be perfectly consistent with the general tenor of scripture ; common sense and candor will determine it to be the true one. Resorting either to a singular or constrained sense, shows the desperateness of the cause in which it is done.

It is also worthy of remark, and very strange, considering the necessary ambiguity of language, and the laborious endeavors of some to explain away the truth, that more evidence of universal salvation, should not be found, than its most avowed and ingenious defenders are able to adduce. This shows that infinite wisdom has taken particular pains, to make the truth plain, and to guard against error.

SEC. 24. SOME who deny eternal punishment, have laboriously criticised upon a few particular words, both in our own and in the original languages, in order to establish their opinion. When recourse is had to such means, the friends of truth must follow them ; but it cannot be supposed, that in a revelation designed for the great body of mankind, a right understanding of any important truth, should depend upon such critical and grammatical knowledge of a few words, in the original languages, as but few of mankind can ever attain. The very supposition of such a thing, casts a great reflection upon divine wisdom, and supposes that the key of knowledge is still in very few hands. Wretched indeed would the case of mankind be, if the important doctrines of revelation, and the question, whether we are to be eternally happy or miserable, depends upon a nice, critical and grammatical knowledge of a few words, in the Hebrew and Greek languages.

That God, who was good enough to give us a revelation, hath also been good enough to express his truth, in such a multitude of forms, that translators of the holy bible who have common honesty, without vast grammatical attainments, will lead a serious inquirer to the truth. If we were to found the doctrine of eternal punishment, upon strained constructions and grammatical niceties I am certain the universalists would make an outcry against us ; and they would do it with good reason ; and if they, in their turn, are disposed to risk their salvation upon a few grammar rules, and the possibility of some little mistakes in transcribing, they must bear the consequences.

SEC. 25. STILL it may be proper for me, to make some remarks, upon the words used in the original languages, describing the punishment of sinners.

1st. It is a well known fact that the Hebrews and Greeks, in whose respective languages the Old and New Testament were written, understood the punishment described to be eternal ; and the descendants of those nations who now have the best knowledge of the power and meaning of words in these languages, understand them so to this day. It is conceived, this is a sufficient reply to all modern criticisms on this ground, against the doctrine of eternal misery. It is very absurd to suppose, that half a dozen moderns, who call themselves learned in the ancient languages, should be better judges of the power and meaning of words in these languages ; than the learned who spake them from their infancy, and were the very persons who fixed their meaning.

2dly. ANOTHER fact, as certain as the former is this ; that of all the learned, of all other nations, who have taken the greatest pains in acquiring a thorough knowledge of the Hebrew

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1st. It is a well known fact that the Hebrews and Greeks, in whose respective languages the Old and New Testament were written, understood the punishment described to be eternal ; and the descendants of those nations who now have the best knowledge of the power and meaning of words in these languages, understand them so to this day. It is conceived, this is a sufficient reply to all modern criticisms on this ground, against the doctrine of eternal misery. It is very absurd to suppose, that half a dozen moderns, who call themselves learned in the ancient languages, should be better judges of the power and meaning of words in these languages ; than the learned who spake them from their infancy, and were the very persons who fixed their meaning.

2dly. ANOTHER fact, as certain as the former is this ; that of all the learned, of all other nations, who have taken the greatest pains in acquiring a thorough knowledge of the Hebrew

and Greek languages; more than nine hundred and ninety nine out of a thousand, have understood the descriptions of the holy scripture to mean eternal misery. They have been as learned, as persevering in enquiry, as apparently honest as the few who have supposed differently. And is not such an uncommon unity of sentiment, a clear evidence for the fact? In some of the most plain cases where the interests of this world in civil policy are concerned, do we not find, as much as one man in a thousand, who judges differently from the great body of the candid, the impartial and the judicious; on some unaccountable grounds that no men but themselves can discover. This happens in politics, and in most cases of earthly concern. It is not of importance to determine on what principles the opinion of such persons is founded; but the reason why God permits this, is to promote inquiry, and thereby bring the evidence of truth into public view. In the present question, the evidence of eternal misery from the holy scriptures, is doubtless in much more plain view of mankind, than it would have been, if none had been permitted to deny it. *Great is the power of truth and it will prevail.* I now ask; in a great political question, on which mens whole worldly interest depended, and in which they did not suppose themselves to be competent judges; how would a judicious man form his opinion? Would he rely on the opinion of one in a thousand, against the judgment of all others, or would he be governed by the vast majority of opinion? I think it is not difficult to determine how a wise man would act, in such a case. And why will not men be as wise for eternity, as they be for time? There is but one reason to be assigned, and that is, the disaffection of their hearts to the truth.

3dly. A THIRD fact on this subject, is the following. That if eternal misery be not asserted in the Hebrew scriptures of the Old Testament, and in the Greek scriptures of the New; then there are no words in these languages, by which absolute eternity and duration without end can be expressed. Every one will perceive the improbability, that absolute eternity and endless duration cannot be expressed, in these languages. But if they can be expressed there is no other way of doing it, than by the same words and phrases, which are used to describe the future misery of sinners. If God meant to teach us the fact by language, that some men will be miserable through an endless duration; he could not do it by any language now in the world, more plainly than it is asserted in the original scriptures. So that either such a future event is certain, or the certainty of it is not a thing which can be told by any revelation made in the language of men.

4thly. It is well known, that the human judgment is liable to be biased by the wishes of selfishness. So great is the power of self-interest in biasing the judgment, that in all worldly matters, we take the greatest pains to procure disinterested judges; and we scarcely allow a man to be a competent judge, who hath any interest depending on his own judgment. In such cases, we do not suppose that all men will villainously judge against their own consciences; but we suppose there is great danger that the bias of selfishness, will work secretly and unperceived by themselves, to the corruption of their judgment. My reason for mentioning this is to show, the common conviction and consent there is among mankind, of the danger that the human judgment will be biased, and vitiated by the selfish wishes of the heart. This danger takes place, as much in judg-

ing of religious truths and the evidence that supports them, as in worldly interests.

Now let us propose the question. In judging of the doctrine, that some men will be eternally miserable, of the evidence in support of this doctrine, and of the meaning of words used in the holy scriptures on this subject; on which side of the question is the danger of a selfish prejudice found? It appears to me, that it must be found on the side against the doctrine. Suppose a man had a certain knowledge of his own freedom from the danger, he might be malicious enough to wish the doctrine true, that his neighbour whom he hates might be damned. But there is no such general knowledge among men of their own exemption from the danger. Though many may hope for their own safety; they have not, and do not pretend to an infallible certainty of their own safety, and it is hardly conceivable, that a man should have a selfish bias in favour of the doctrine of eternal misery, thinking calmly on the subject; when the doctrine brings his own eternal well being, unto the smallest degree of danger. Any man will certainly think, if the doctrine of universal salvation be true, I am certainly safe. And if we suppose him to be the most malicious conceivable, so that he should say, I wish the doctrine true that some whom I hate may be punished; yet as universal salvation, would place me and mine in a state of safety, I wish that may be true. So that all the influence of selfish prejudice must lie on the side of universal salvation. This prejudice will extend to the evidence by which the doctrine of eternal punishment is supported; also to the scriptural use of words on that subject, as much as it doth to the doctrine itself. A general concurrence of opinion in the christian church, directly in the face

of a selfish prejudice, which from its nature must be general, is ground to suppose, that the doctrine of a future punishment is revealed in the strongest manner possible.

FURTHER, this shows the danger of mistaking selfishness for benevolence. Benevolence is a pleasing, it is also a fashionable word. It is often said, how pleasing ! to a benevolent mind is the thought of universal salvation. This may be said honestly ; but still there is room to have it said very selfishly ; when the pleasure to the mind arises, not from thinking all men will be happy ; but from thinking, I am one of all men, and if all men are happy, my own blessedness and glory is fixed.

LET those who please themselves so much, with an idea of their own benevolence, on the principles of universal salvation, faithfully examine their own hearts in this point ; and it is possible that some may find their benevolence to be nothing but selfishness ; and if selfishness in distinction from the general good, it is the very sin for which they deserve to be punished. I shall hereafter give a description of the nature of benevolence. I have now introduced these remarks, to remind the reader of the danger of a selfish prejudice in judging of evidence, and the meaning of scriptural words and phrases.

SEC. 26. THE greek words that have been most criticised, and which are translated, eternal, everlasting, and forever ; or which mean the state of existence that is to succeed the present life, are the substantive *αιων*, and its derivative adjective *αιωνιος*. They are derived from *αιε*, always, and *ων* existing. The most natural signification of these words from their derivation is existing always.

THESE words, apply more pertinently than any other in the greek language, to duration without end. Those who endeavor to understand them in another sense, must still allow that this is their natural meaning; and must recur to a figurative use, to accommodate them to their own scheme. Is it probable that in a subject of this nature, which is most interesting to men to know, that the infinite wisdom of the divine spirit, would use words so much in a figurative sense, as these are on the universalist's supposition. It will doubtless be conceded, that these words when applied to any other thing, being or event that is to take place in the invisible world, or state to come, mean endless duration; except it be in the case of sinners punishment. It will be allowed, that when they apply to the happiness of the saints, endless happiness is meant. That they are used to express the eternity or endless existence of God—the endless duration of his kingdom and government—a duration of futurity that shall not cease to be—and also to express every circumstance, of an eternity of glory and blessedness to God and his people. Doth it appear probable, when these words applied to every other being, thing or event, that is to take place in the invisible world or state to come, mean endless duration; that they should mean only a limited duration, when applied to the punishment of sinners? Why should the holy spirit use words on this point, differently from what they are used on every other point? and especially, this appears to be improbable, when we consider how important it is to be known by men, for their wise conduct respecting eternity.

THE adjective *αιωνιος*, still more determinately means endless duration, and this is most commonly used on the subject of future misery. To

confirm what I have said, I may notice, the words, eternal, everlasting and forever, in the English language. All who understand the English language know that they mean endless duration, in their natural sense. At the same time, these words may be used in a limited sense. I may say such a man is an eternal talker, though he pauses to sleep. That another is an everlasting honor to his country, though there be the highest probability, that in a few centuries he will be forgotten. In these cases, men will understand what is meant, for they are limited by the subject. Words ought never to be used figuratively, or out of their natural sense; except in those cases, where the nature of the subject infallibly explains them, to those who are acquainted with language. In the solemn subject which we are now considering, there is nothing to limit the words used and turn them from their natural meaning; there is nothing in the nature of God, who governs the universe; nor in the nature of those created beings who have sinned; nor in the nature of sin, and the words must of course be understood in their natural sense.

Dr. Jonathan Edwards in his reply to Dr. Chauncy, hath largely considered the use and meaning of these words, in every place where they occur in the Greek New Testament. My own attentive examination hath led me to agree in every material circumstance with Dr. Edwards, and with his permission I have made an extract from his book on this subject.

PAGES 251, 252 of Dr. Edwards's reply to Dr. Chauncy. " *Αἰών* reckoning the reduplications
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“ temporary duration.* In seven, it may be taken in either the temporary or endless sense.† In sixty-five, including six instances in which it is applied to future punishment, it plainly signifies an endless duration.‡ How then could Dr. C. say, that it is *commonly* if not *always* used in the sacred pages, to signify an age or dispensation only? And that this is *almost the perpetual* use of it?

“ BUT if *always* used absolutely did generally signify a mere temporary duration: it would not thence follow, that it has the same restricted signification, when governed by the preposition *eis*. It is never applied to future punishment, but in this construction. In the whole New Testament, it is used in this construction, sixty-one times, in six of which it is applied to future punishment.§ That in all the remaining fifty-five it is used in the endless sense, I appeal to the reader. If in those fifty-five instances it be used in the endless sense; this surely is a ground of strong presumption, that in the six

* The places are, Matt xii. 32. xiii. 22, 39, 40, 49. xxiv. 3. xxviii. 20. Mark iv. 19. Luke i. 70. xvi. 8. xx. 34, 35. Acts iii. 21. Rom. xii. 2. 1 Cor. i. 20. ii. 6, twice, 7, 8. iii. 18. x. 11. 2 Cor. iv. 4. Gal. i. 4. Eph. i. 21. ii. 2. vi. 12. 1 Tim. vi. 17. 2 Tim. iv. 10. Tit. ii. 12. Heb. i. 2. ix. 26. xi. 3.

† The places are, Mark x. 30. Luke xviii. 30. John ix. 32. Eph. ii. 7. iii. 9. Col. i. 26. Heb. vi. 5.

‡ The places are as follows; Matt. vi. 13. xxi. 19. Mark xi. 14. Luke i. 33, 55. John iv. 14. vi. 51, 58. viii. 35, twice, 51, 52. x. 28. xi. 26. xii. 34. xiii. 8. xiv. 16. Acts xv. 18. Rom. i. 25. ix. 5. xi. 36. xvi. 27. 1 Cor. viii. 13. 2 Cor. ix. 9. xi. 31. Gal. i. 5. Eph. iii. 11, 21. Phil. iv. 20. 1 Tim. i. 17, twice. 2 Tim. iv. 18. Heb. i. 8. v. 6. vi. 20. vii. 17, 21, 24, 28. xiii. 8, 21. 1 Pet. i. 23, 25. iv. 11. v. 11. 2 Pet. iii. 18. 1 John ii. 17. 2 John 2. Rev. i. 6, 18. iv. 9, 10. v. 13, 14. vii. 12. x. 6. xi. 15. xv. 7. xxii. 5.—*The six instances in which it is applied to future punishment, are, Mark iii. 29. 2 Pet. ii. 17. Jud. 13. Rev. xiv. 11. xix. 3. xx. 10.*

§ In this construction it is found in all the texts mentioned in the last marginal note, except Acts xv. 18. Eph. iii. 11, 21. Once in 1 Tim. i. 17, and 2 Pet. iii. 18.

“ instances, in which it is applied to future punishment, it is used in the same sense.

“ THE adjective *αιωνιος* is still more unfavourable to Dr. C’s system. It is found in seventy-one places in the whole New Testament; sixty-six, beside the five in which Dr. C. allows it is applied to future punishment.† In every one of the sixty-six instances, except two, 2 Tim. i. 9; and Tit. i. 2; it may, to say the least, be understood in the endless sense.”

SUFFER me here to adjoin, what Dr. Huntington, an author held in great veneration by some, hath said on this subject. Calvinism Improved, page 47. “ Now does the Bible plainly say that sinners of mankind shall be damned to interminable punishment? It certainly does, as plainly as language can express, or any man, or even God himself can speak. It is quite strange to me, that some who believe, that all mankind shall be saved in the end, will trifle as they do, with a few words and most of all with the original word and its derivatives translated forever, &c. page 48. They therefore who would deny that the endless damnation of sinners is fully asserted in the word of God, are unfair in their reasonings and criticisms.

SEC. 27. THE words in the Hebrew language which are most commonly translated eternal, everlasting, forever, &c. are from the root *Olam*.

† The places are, Matt. xix. 16, 29. xxv. 46. Mark x. 17, 30. Luke x. 25. xvi. 9. xviii. 18, 30. John iii. 15, 16, 36. iv. 14, 36. v. 24, 39. vi. 27, 40, 47, 54, 68. x. 28. xii. 25, 50. xvii. 2, 3. Acts xiii. 46, 48. Rom. ii. 7. v. 21. vi. 22, 23. xvi. 25, 26. 2 Cor. iv. 17, 18. v. 1 Gal. vi. 8. 2 Thess. ii. 16. 1 Tim. i. 16. vi. 12, 16, 19. 2 Tim. i. 9. ii. 10. Tit. i. 2, twice. iii. 7. Philem. 15. Heb. v. 9. vi. 2. ix. 12, 14, 15. xiii. 20. 1 Pet. v. 10. 2 Pet. i. 11. 1 John i. 2. ii. 25. iii. 15. v. 11, 13, 20. Jude 7, 21. Rev. xiv. 6.—The five texts mentioned by Dr. C. are, Matt. xviii. 8. xxv. 41, 46. Mark iii. 29. 2 Thess. i. 9. To which is to be added, Jude 7.

It hath been said, that there is nothing in the Hebrew root *Olam* and its derivatives, which imply endless duration ; and that it can be thus understood only when the nature of the subject necessarily requires it, as when it is applied to God. This matter deserves attention. The word in the Hebrew scriptures is applied both to duration that is endless and that which is not endless. The question is ; doth this word mean simply duration without any regard to its continuance ; or is its natural meaning endless duration, and used figuratively when applied to a shorter term ; or is its natural meaning limited duration, and applied figuratively to that which is endless ? And it appears to me that a knowledge of the nature of language, and how words by the consent of mankind are originated and pass from one meaning to another, will give a probable solution. It is known that one meaning of this word is *hidden* or *obscured* ; and I have no doubt but this was its original meaning, as all words were first applied to sensible objects. Some have from this insinuated, that when applied to duration the word only means, there is a total uncertainty how long it will last ; but there is no ground to suppose the insinuation a just one. A finite mind cannot comprehend infinite ; so that infinite or eternal duration, is in its nature hidden or incomprehensible by men. But no limited duration, be it ever so long, is in its nature incomprehensible or hidden. A limited duration may be hidden from us, because depending on the secret will of God ; but it is not hidden or incomprehensible to men in its own nature, as is the case with endless duration. The original application of this word to duration, in the Hebrew language, was doubtless on the ground I have mentioned ; and its natural meaning is duration in its nature in-

comprehensible; and none but endless or eternal duration is such. There is great beauty and energy, in applying the word in this manner to the existence of God, and to other things which are eternal in the endless sense. In the Greek language, absolute eternity is expressed by the quality of existing or continuing always. In the Hebrew, from its being hidden, or incomprehensible in its nature, by a finite mind. In the Latin from its being without end or limit; and in the English by a derivation from the Latin, in the same manner. To establish the natural and original meaning of the word *Olam*; when applied to duration is of importance in this subject. The original word being as I have represented; it is not strange to find it applied also in a figurative sense, to long periods of duration, which are not absolutely endless; neither is there any danger of error to a candid and unprejudiced mind, by its being thus applied. The most sacred words are thus used in scripture. *JEHOVAH*, speaking of men, says, *I have said ye are Gods*; but who in his senses, supposes from this that men are real deities; and there is little less reason to suppose, that because *Olam* is sundry times applied to long but limited duration, that its original and most natural signification is not endless duration. I have before fully expressed my opinion, that this important subject is not to be decided by criticism on a few words, in the original Hebrew and Greek languages; but as some resort to this method, those who oppose their sentiments, are under a kind of necessity, to meet them also on this ground.

SEC. 28. HAVING seen the testimony of divine revelation on this subject, it may not be amiss, in this place to inquire; whether, the dictates of reason, and natural conscience do not teach the

same as the Holy scriptures? or in other words, whether there be not something in the human mind, which forebodes the same as revelation threatens? and let this be called reason, conscience, or by any other name, it amounts to the same thing. It is known, that the heathen, of every age and country, have had ideas of happiness and misery, in that invisible world to which men go at death. They have had their good and evil deities; demons delighting in happiness and others delighting in misery. Many of them have described the kinds of happiness and misery, that will be experienced; and the characters of those who are destined to these different ends. They have also represented these two states to be eternal. Such a general opinion, among nations in a state of heathenism, must either come by traditionary accounts, which first originated in a revelation; or they must arise from some principle in the human mind, which forebodes such an event to good and bad men.

IF we make the first supposition; that such a general opinion, was derived by tradition from an original revelation; it then proves, that revelation has been thus understood from the beginning; and that the doctrine of future punishment, is not a novel one.

THE dissemination of nations was a very early event; and long before the christian æra. If all these nations have a uniform opinion; and this opinion came from those early revelations, which are handed down to us in a concise form, in our holy books; it not only proves what was the early understanding of them; but is also, a probable evidence of the opinion of those holy men, who were the instruments of communicating them to mankind. The general understanding and sense, that men have had of the meaning

of revelation, for nearly six thousand years, must have a considerable degree of authority. And though heathenism may have mingled much superstition, and many weak conjectures of the manner in which punishment is inflicted; the truth for which we are enquiring, that there is future punishment comes down unimpaired.

2dly. If we suppose that the general opinion of the heathen, hath arisen from some principle in the human mind, which forebodes future happiness to the good, and evil to the wicked; it must then have great weight, to support our understanding of the holy scriptures; and shows an agreement between revelation and this principle in the mind, whatever it may be. These forebodings, of which I now speak, have most commonly been called natural conscience. Whether this natural conscience, be nothing but the judgment of reason, upon a collection of evidence presented before the mind; or whether it be a monition immediately from deity, warning of future danger; or whether it be composed of both, may be difficult to determine, and is not necessary to be known. All we need to know in the present case, is this; that by some means common to the minds of men, whether they be heathen or possessed of revelation, there is a foreboding of punishment to wicked men in another world.— This is found, where we cannot trace it back to revelation; it is also found, where revelation is enjoyed; and perhaps as generally in one case, as in the other. To show that this is the case, I ask the following questions. Doth not that dread of death, which is common to men, appear to come from something more than an unwillingness to part with the pleasures of this world? Are not men afraid of coming into the presence of God? Do they not anxiously inquire, to what state am I going, and who knows but it may be a

wretched one? and though at some moments I hope much; at others I fear much. Do they not feel the need of some preparation to fit them for coming before God? Are they not urgent in the use of preparatory means? Doth not conscience appear more alive in the hour of death, than at other hours? If these things be so, it proves a foreboding of wrath to come upon some part of mankind. On these forebodings, it may be remarked. First, that considering how general they are, we must ascribe them to some source of information in the nature of things and of the human mind, through which the creator of the universe warns them of their duty and their danger, and of the consequences of being good or bad. 2ndly. They teach us that men, being their own judges, know they are worthy of future punishment. 3dly. That men's natural notions of the divine character, are not inconsistent with the future punishment of the wicked. And when men argue against it, from the perfections of God, they go directly abreast, to those forebodings of the human mind, which have been common in every age and country.

It will not evade these observations to say, that natural conscience only predicts the penalties of the law, and that our hope of salvation is by the gospel. Natural conscience, whether it be the judgment of reason, upon the collected sum of evidence set before the mind; or whether it be a more immediate monition from God, is as ready to forebode good, as it is to forebode evil, when there is a sufficient ground for doing it. The Apostle Paul speaks of natural conscience in the Gentiles, excusing as well as accusing. Conscience can give peace, as well as fear. The christian, who feels the sanctifying power of God, is by the testimony of his own conscience, made as willing to come before God, as the sin-

ner is unwilling. There is no reason to suppose, that such a cause of fear would have been found in the human mind; if it be inconsistent, either with the nature of God, or of his government, to make men eternally miserable. The truth is, that God informs us of his nature and purposes in many ways: by reason, by conscience, and by revelation. These dictates, of reason and conscience, prepare us to receive a revelation. The forebodings of natural conscience, correspond to the open threatenings of eternal death in God's word. The gospel pronounces these threatenings, with as much explicitness, as the law doth. There is as much propriety, in saying there are gospel threatenings; as there is that there are gospel promises. A knowledge of the gospel revelation, doth not remove the forebodings of natural conscience; and those who continue to sin against both, will have a most miserable end. It is conceived that these forebodings of conscience, greatly confirm the doctrine of eternal punishment.

SEC. 29. It ought further to be considered, that the minds of men are so constructed by their creator, as to be powerfully moved by addressing the passions of hope and fear. Those who deny this, or who think that it is a consideration of little weight in the present inquiry, betray great ignorance both of themselves and of human nature. This is one principal means, by which God governs his universe of intelligent beings. In order for this, there must be objects of hope and fear. And we find them in the construction of nature; in the special dispensations of providence; and we also find them revealed in the holy scriptures. No man can read the bible without perceiving that truth is addressed to the hopes and fears of men. The works of God are consistent, and one

thing harmonizes with another. The fact, that our minds are so made as to be powerfully moved by hope and fear, and that an address to these passions runs through the whole scriptures; is a strong indication that natural good and evil, which are the objects of these passions will be eternal. The principles of an Atheist, who denies the being of a God; and of that kind of infidels who suppose that the death of the body is an end to the creature's existence, are in the highest degree dangerous to society; because they remove the objects both of hope and fear. Men are thus left without restraint upon their evil appetites and lusts. The modern prevalence of Atheism, or of a kind of infidelity that in its nature approaches very near to it, is a principal source of those miseries, which a considerable part of mankind are now suffering. And while these principles increase, misery must increase with them. If God should in a great measure give men up to infidelity, as many circumstances indicate that he will; their passions, unrestrained by hope and fear, will execute upon themselves, the vengeance threatened in his prophetic word. I do not mean to rank those universalists, who profess to be so on the evidence of revelation, in the class of infidels. Still it is conceived, that their principles are dangerous to society, in a lower degree. Though they leave to us the objects of hope; they take away the objects of fear, and these are necessary to be combined in the present state, both for self-government and for public order. And though some who embrace these sentiments, may be persons of irreproachable conduct and very useful at present in society; their good conduct and usefulness may arise from other causes, while their sentiments in this point, have a corrupting influence upon the manners of the world.

PART II.

In which sundry popular Objections against the Doctrine of Eternal Misery, are considered.

SECTION I. **W**HEN God hath informed us by the strongest evidence, which the nature of the case admits, of certain future events; it becomes us as creatures, to rely on the information, and to use our reason and powers of inquiry, in reconciling such promised events with the infinite moral rectitude of JEHOVAH; that we may thus be enabled to adore him in all his works. The invention of men hath been greatly exerted, in raising objections against the doctrine of eternal punishment, and in representing it to be inconsistent with the divine goodness. Inquiry ought not to be discouraged; for it hath uniformly ended in the vindication of doctrinal truth, and God will always provide that this shall be the case. At the same time, our inquiries ought to be conducted with great respect to the word of revelation, and a deep sense of the imperfection of human reason, compared with infinite wisdom. I doubt not but the objections raised against the doctrine in question, will lead to such researches as shall end in its more full establishment; and that the representation of its inconsistency with God's goodness, will be the means of fixing more definitely in human knowledge, the nature and objects of infinite goodness; and thus of unfolding the glory of God in the government of the universe, and the depths of his wisdom in many scenes that appear surprising to frail and sinful men.

I SHALL now take notice of several popular objections, against the doctrine I am considering. And to prevent misconception, I ought to acquaint the reader; that in the following pages, the terms *public good—general good—the good, or glory or blessedness of the whole*, with other similar expressions will often occur. By these expressions, the greatest glory and blessedness of God, and his holy intelligent kingdom are meant; and this eminently comprizes the glory and blessedness of God. As God is infinitely greater than all creatures, and as all creation is an existing emanation from his will; his glory and blessedness, and the greatest glory and blessedness of the whole, cannot be considered as distinct things.

SEC. 2. OBJECTION. The eternal misery of individuals is inconsistent with benevolence.

ANSWER. AMONG all the objections on this subject, that which I have now mentioned, is perhaps the most common; and it is not strange, that many honest minds should find difficulty in solving it. But I conceive, that the whole difficulty arises, from their not having just and accurate ideas of the nature of benevolence, and in what it consists. It is agreed by all, that the supreme JEHOVAH is a being of infinite benevolence; and that no event will take place in his government, that is inconsistent with the most perfect goodness. Doubtless it is also true, that God hath wisdom to contrive, and power to execute a scheme of existence and government, that contains the greatest possible quantity of happiness; and which every benevolent mind will say is the most perfect scheme, and wholly the fruit of goodness. Those who believe in eternal punishment, found their belief, in consistence with the infinite benevolence of Godhead.—They suppose, that benevolence is the sum of all his glorious perfections--

that it is a comprehensive name for his whole moral rectitude—that there is no separation to be made, between punitive justice and benevolence—that it is his benevolence which moves him to punish now and eternally—and that if he did not punish he would not be an infinitely benevolent God. They also suppose, on the testimony which God hath given of what he will do, that those who argue against a future punishment, however awful it may be to individuals, or however honest they may feel to themselves; are opposing the best, the greatest, and the eternal interests of God and his kingdom.

It here becomes necessary to obtain true ideas of benevolence, goodness, or holiness. 1. The existence of misery is a fact which cannot be denied. This misery hath existed under the direction of God, was caused by his will, and is executed by his providence. It therefore appears, that the existence of misery is not inconsistent with benevolence. One of three things must certainly be true. Either 1st. That God is not a benevolent being; and if he is not, his promise can be no sufficient foundation for expecting the certain happiness, either of all, or of any part of men; for a being who hath no benevolence, would take delight in deceiving.—Or 2dly. God hath not been able to prevent misery; and if he hath not been able for six thousand years past to prevent it, I do not know what evidence we can have, that he will be able to do it, in the future ages of eternity.—Or 3dly. Infinite benevolence is consistent with the existence of misery, and this is doubtless the truth.

2. BENEVOLENCE is consistent with immediately appointing, and producing misery. The judge who condemns a criminal, and the officer who executes the sentence, may be very benevo-

lent men. They have a love of the greatest happiness in society, and know that this is the direct means of promoting it. The criminal hath lost a real good ; but society would lose a greater good, if he were not punished and made miserable. Hence it appears that benevolence hath no respect of persons ; or in other words, hath regard to the greatest quantity of happiness in society, and doth not require the happiness of every individual. It appears therefore that the following things are true concerning benevolence : First, That it is a love of the greatest quantity of happiness. Secondly, that it is consistent with the existence of misery, and with being the instrument of executing it. Thirdly, that it has regard to the greatest quantity of happiness in society, and not to the happiness of every individual. Benevolence thus defined, is that goodness or holiness, which directs the supreme God in creating, governing and rewarding. The good of the whole or the greatest happiness of intellectual being, is the object of benevolence. If two different systems of being are presented before a benevolent mind, one admitting a much greater quantity of happiness than the other possibly can ; that system will be chose, which admits the greatest. If benevolence were to choose that system which admits the least happiness it would be acting against its own nature, which is a delight in happiness. We may therefore be assured, that the infinitely benevolent, all-wise and all-powerful God, will eternally execute such a government, as will make blessedness in the universe the greatest that is possible. It is doubtless on this principle, that he hath admitted moral and natural evil into his government. Not because he delights either in sin or misery ; or views them as good in their own nature ; but because they are the necessary means

of producing the greatest good. The happiness of every individual, and the greatest happiness of the whole, are considerations entirely separate; and the benevolence of God will choose the latter. God will as effectually prove himself the friend of good, by punishing the unholy; as by glorifying the gracious. It is not conceived, that on any principles different from these, the divine benevolence can be justified, in admitting the sin and misery that have already taken place.

3. A REGARD to the happiness of the whole, is the very thing which distinguishes benevolence from selfishness. It is the important criterion of distinction, and the whole which makes the difference between holiness and unholiness. Selfishness delights in happiness as truly as benevolence doth; seeks it as diligently; and is as ready to allow its excellence. The difference is this; selfishness is seeking individual, private and separate happiness; and hence it sets up interests, that are separate from the interest of God, and contrary to the greatest good of his kingdom. The baseness of a selfish temper, arises from its being a love of a separate, a private, and an individual happiness; and not from its being a love of happiness. When men say, that God is under obligation from the benevolence of his own nature, to make every individual happy; they are arguing from their own selfish feelings, and not from divine benevolence justly understood. If the happiness of every individual, coincides with the great happiness of the whole; then the benevolence of God obliges him to make every individual blessed; if these do not coincide, his benevolence forbids him to do it.

4thly. It appears therefore that those, who attempt to reconcile the present misery of individuals with the goodness of God, by saying, he

will make it the means of increasing their future happiness, so as to compensate for present suffering; have entirely departed from the nature of benevolence, and are judging of the dispensations of God, on the principles of selfishness. They drop general good out of the question. They draw rules of righteousness in the divine government, from the nature of individuals; and not from the nature, good and happiness of the whole. They set up so many distinct grounds of equity, and so many distinct and separate interests in the divine government, as there are distinct existencies in the intellectual universe. Let these selfish principles be once admitted, and there is an end of all moral union and obligation in the kingdom of God. On these principles, the most wicked sinner in the world may be reconciled to present misery, without any exercise of love or obedience to God. While his heart is filled with enmity, he may still rejoice that God reigns, by supposing; that he shall hereafter gain two degrees of bliss, for every degree of pain now endured. Christian submission under present sufferings, is drawn from another source. Though the christian cannot promise himself any personal benefit from what he endures, except it be that of thinking God is glorified; his confidence that infinite wisdom will make all events redound to the divine honor and happiness, and the general good, excites his benevolent resignation; and he rejoices that God reigns, because he will glorify himself and make a universe of the greatest blessedness.

5. A BENEVOLENCE limited by the law of individual happiness, is so far from the true benevolence of God, and of holy creatures, and from making all creatures blessed in its operation; that it is not holiness, neither can it ever give perfect happiness to any mind. There is no middle way,

between selfishness and a supreme regard to the good and glory of God and his kingdom. The heart must have an object of its supreme regard. If self be this object there is a necessary opposition to the public good; and all the measures of divine government, will be approved or disapproved by this rule, am I benefited or not. Selfishness will look with a jealous and an afflicted eye on the emolument of every other being, that cannot be made subservient to its own purposes. The human heart, wishes that every thing may conspire to the advancement of that interest, which it prefers to all others. A selfish creature wishes that every thing may conspire to the advancement of self, and puts himself in the place of God and the universe; and he must either be unhappy or the divine government must bow to his individual interests. It may be determined from the nature of an intelligent mind, that perfect happiness must arise from such benevolence, as hath the good and glory of the whole for its supreme object, and to which all individual interests are subordinated; and this is what divines mean by holy or disinterested affection. No other moral state of the heart will make any being perfectly happy. No other state of the heart is that holiness and evangelical obedience, to which are made the gospel promises of blessedness. This is the christian happiness, and it is a happiness, resulting both from the satisfaction of personal wants, and seeing God and his kingdom infinitely blessed. We hence see why God requires a benevolent temper in his creatures. For first, the happiness of others is as valuable as our own happiness. Neither existence or happiness, are any better or more deserving of our good wishes, because they belong to ourselves; and if our hearts were right, we should instantly see that sys-

tem to be the best, which admits the greatest happiness without any regard to the selfish consideration who receives it. I know that this is directly contrary to all the feelings of a proud and sinful mind; but it is not contrary to reason; and however stubbornly the wicked heart may rise against the truth, there is a God who will prevail, and will continue his glorious government on these principles. A second reason, why God requires this benevolence in his creatures, is that it will make those individuals who comply with their duty and exercise it, the most blessed they can be. They will have the happiness of feeling every want of their own minds satisfied; and the additional happiness of enjoying the blessedness of God, and of all the subjects of his holy kingdom. The increase of general blessedness will necessarily carry with it, an increase of happiness to every member of the holy body, and thus an infinite good will become the object of his enjoyment.

6thly. BENEVOLENCE is a favorite word, and much used in present religious discussions. Almost all parties will agree in the word, while they widely differ in the meaning affixed to it. Benevolence as I have explained it; consisting in a friendliness of the heart to the general good, to which all private, separate and individual interests are subordinated, is a moral state of the heart, entirely different from what many mean by the word. According to the above explanation, the infinite benevolence of God is no proof of universal salvation; for if the just and eternal misery of some, be a necessary means of the greatest happiness, it will doubtless be preferred in his government, by a holy God. Benevolence, applied to the divine character, in the loose sense that many use the word, means the same as that all creatures will be made happy. In this sense of the

word, it will be denied that God is a benevolent being ; and thus using it, is only taking that as granted, which is the real matter of dispute. This loose sense of the word will be very agreeable to sinful minds, and hath a fatal tendency to fix them in the security of death.

SEC. 3. BENEVOLENCE is of the same nature in creatures, as it is in God. Holy affections in the christian, will be like the benevolent exercises of the deity ; so far as a finite knowledge, powers, and sphere of action permit. Every good mind, wishes the greatest possible happiness in the universe of being. He wishes the greatest possible number of individuals to be made happy, that can be with the greatest happiness in the whole ; and that each of these individuals should be the happiest possible. If God had made a revelation concerning any one or number of persons, that their salvation would be inconsistent with the plan of his benevolent government ; and that their being made happy would necessarily alter the scheme of social existence, in such a manner, that the universe would loose more than they could gain ; in such a case, it is not seen that benevolence could wish their salvation, at the expence of a greater good. Benevolence never can wish a diminution of real good in the universe, for this would be acting against an essential quality of its own nature, which is, a delight in good or happiness. These are the reasons, on which a well informed christian temper, acquiesces in punishing justice ; and not because vindictiveness, revenge, or delight in misery can belong to a good heart. With respect to mankind, it is supposed that some of them will never come to final salvation. Who such individuals are, is wholly a secret of the divine counsel, and there is a fitness it should be thus retained. Benevolence doubt-

less wishes, concerning all men now living in the world, that they may be saved; if it be the will of God, who is the guardian of the interests of the great whole. Though we may think such an event improbable concerning all men now living, and greatly fear that many will be lost, we have no certain knowledge of what is best on the whole, or of what God will do. With this limitation, christian love will desire salvation to every creature on earth, and express that desire. Wherever there is christian holiness, there will be a strong desire for the salvation of souls. *There is joy in Heaven over one sinner that repenteth.* The man who is unconcerned for the salvation of others, gives no evidence of his own real christianity. A love of souls, is one of the most essential, animated, and active exercises of a holy heart. We know that men must become holy before they can be saved; or rather, that personal holiness is a most essential part of salvation. What then is the most wise method, of manifesting a concern for the salvation of others? Is it by disseminating an idea, that all are safe and will be saved? Is it natural to suppose, that men will be quickened in escaping sin, by telling them there is an infinite certainty their sin cannot hurt them in the end? When they love sin for the present life, and believe that it cannot hurt them in the life to come; what motive that can be offered in human address, is left to arouse them from the sensuality in which they delight, to a life of watchful sobriety and godliness? Is it not a more fit method, to tell them you never can be saved in your sins? Doth it not look more like a love of souls to exhort them away from their sin, and show them the natural, the indissoluble connexion between sin and misery; than it doth to be constantly declaiming there is no danger? Sin is the fire that burns

and makes misery. It burns in all who are unholy, making them miserable now; and so long as it burns, misery will continue. If the cry of fire were made and men were gathered round the enkindled building, would it be proper to say; the house is truly fired, but be perfectly easy for it will certainly be saved, and no possible event can hinder its preservation. Would it not be more proper to say? The building is fired, but not past remedy; suitable exertions may save it, and without them it is wholly lost. The two cases are similar. The building cannot be saved, unless the fire is extinguished; neither can the sinner be saved unless his sin is extinguished, and God hath given him the most solemn warning, that this is the case.

SEC. 4. THE observations that have been made upon the nature of benevolence or holiness, show us, why some whose doctrinal belief is right; whose visible conversation is regular; and who live in a punctual attendance on gospel ordinances, may still be very unholy persons, and entirely unprepared for heaven. They may perform all their visible duties, and maintain all their regularity of manners; they may attend God's house and ordinances, and do kind things to men; they may have a great zeal in their own way, and give their bodies to be burned; all from selfish motives. People of this character, though they may be much better members of civil society, than the openly immoral can be; have still no preparedness for heaven. There are the same immoral principles in their hearts, as are found in the hearts of the profane; only these principles are exercised in a different way. It is on this account, that thorough self-examination becomes so difficult a work, and that so many are deceived. Even those wishes of the heart, which men call benevo-

lent; and which they esteem evidence of their own good estate, may be the highest evidence against them. I may instance in the very subject, of our present consideration. If the supreme motive of those, who suppose that they benevolently wish the salvation of all, and who please themselves much with their benevolence; be, that on this principle their own safety is secured; there is no real benevolence in the wish, and selfishness is at bottom. In this case, the desire of universal happiness is built, entirely on the previous and all-governing desire, of individual, private and separate happiness. Should God say to such an one; your own eternal happiness depends, on having a universe which is infinitely greater than yourself eternally miserable; on the selfish principle above-mentioned, the unholy heart would answer; then let this universe be miserable, and God the creator forever dishonoured. A benevolent love of God and the truth produces a visibly good and regular life; but the same visibly good actions, may originate from very contrary motives; and it is therefore wise to use great circumspection in judging.—Men ought to be grateful when urged to this circumspection, because they must live and die for themselves. The good or the evil will be their own. The corruption of human nature never appears more unreasonable, than when men become angry, by being exhorted to look well to their own eternal well-being; and in a case, where those who give this advice, can have no selfish purpose to serve.

SEC. 5. OBJECTION. GOD is a being of infinite power and wisdom, who can do every thing that he pleases, and can therefore make every individual happy, in union with the greatest happiness of the whole.

ANSWER. A LIMITATION of divine power ought always to be made with reverence, and when made ought not to be considered as imperfection in God; but as arising from the perfection of his nature, and of the system he hath created. I believe it will be allowed, that there are certain things which no power can effect. Such as these. Can any power make twice two, to be ten? Can infinite power make a thing to be, and not to be; or to be both true and false, at the same time? If expressed with serious intentions, it doth not seem to be any irreverence of the deity, to say, that these things are impossible even to infinite power. When CHRIST said, all things are possible with God; he only meant such things, as do not in their nature imply a contradiction. We are told that it is impossible for God to lie. A wilful falsehood would be a contradiction to his infinite holiness, and they cannot be made by any power, to exist together. This impossibility arises from the perfection of the supreme God and his works. If the power of numbers adds perfection to the works of God; a possibility of making twice two to be ten, would destroy that perfection. If the power of making things to be, is a perfection of God's nature; a power of making them not to be, at the same time, would be an imperfection.—It would only be a power of destroying his own agency, council, and the attributes which make him to be God.

It is conceived on these principles, there is no room to say; that because God hath infinite power and wisdom, he can unite the happiness of every individual, with the greatest possible happiness of the whole.

It may be a thing, implying that kind of contradiction or impossibility, which is contained in the supposition of *being* and *not being* at the same

time. The possibility of such a union between individual and universal happiness, is one of those matters, which men never can determine, without information from God himself ; and we must not suppose it, on the possibility, that infinite power can do all things. God only knows the nature, connexions and capacities in his own universe ; and what is necessary to make it the most blessed. If the happiness of every individual is compatible with the greatest happiness in the whole, then doubtless every individual will be made happy ; but if not, the contrary will take place. We ought to have such confidence in the wisdom and goodness of God, when he tells us some creatures shall be always miserable under punishment, as to believe ; that the eternal happiness of every creature, and the greatest happiness of the whole are incompatible ; and cannot come together into that plan or scheme of existence and government, which is the best possible.

FURTHER, If there be any force in this objection, it goes as much to prove that there never was, and never will be any misery ; as it doth to prove that there will not be eternal misery. Partial misery, according to its quantity, is as undesirable and as inconsistent with benevolence, as eternal misery. If God could have made every individual as happy without ever tasting misery as he can with it ; then benevolence would have forbid it. If he could not make every individual the most happy, without some misery, this supposes the same limitation to almighty power, with which the objection contends. If there be any ground, on the infinitude of God's power, to exclude eternal misery, there is the same ground to exclude partial misery. We may as well say, there hath never been any misery ; because God is a benevolent being, and almighty benevolence

can make the greatest happiness without any misery ; as we may that he can do it without eternal misery. The possibility from infinite power applies alike in both cases. The existence of partial misery no one will deny, which reduces us to the following conclusion, either, that God did not act benevolently in the misery which hath already taken place ; or that the possibility arising from the infinite power of God, is no security against misery without end. It is presumed none will pretend, that the misery which hath taken place, is a proof against the benevolence or goodness of God.

SEC. 6. OBJECTION. The solution to the former objection, stands upon the principle, that God appoints sin and misery to take place for the public good. How is this justice in God, or just to the sinning, suffering creature? Will God give up one to misery forever, to make the universe more happy, and is this consistent with equity to individuals?

ANSWER. This objection, leads us back to some fundamental principles in God's moral government of the rational universe, and in the nature of holiness or moral virtue. Here it becomes necessary, that we should form accurate ideas of the nature of justice, as it exists in God, and is exercised in his government of the universe. To assist in this, I make the following remarks:

1stly. JUSTICE in God is but a branch, or exercise of his love, benevolence or goodness. God is love. His whole moral character is love, benevolence or goodness; and justice is always an exercise of that moral character, which is designated by these words.

2dly. THE object of benevolence or goodness; or the end to which it is directed, in all its exercises, is the public or general good. The object

of justice and its exercises in God; and the sole end which he means to promote is the general good. What we call the vindictive or punitive justice of God, has in all cases the public benefit for its ultimate end. We have no reason to suppose, that any end detached from the general good, is God's ultimate end in any thing that he does. For if we once admit this, it introduces into the divine government two opposing principles; public good, and individual or separate good. I call these opposing principles, because they are thus in their own nature. While individual or separate good is the object of supreme choice and love; the general good cannot be. And when the general good is the object of supreme choice; individual or separate good cannot be. This doth not militate against individual happiness, because the greatest possible happiness of individuals, is when they give up their own private interests and make the public interest their supreme and governing object in all their actions and wishes. Though God hath forbid his creatures, making their own interest a supreme object; he hath so constructed their nature, that they are the most happy they can be, when they supremely love the public interest, happiness and glory. It is in this way, that infinite wisdom hath united, the highest possible public good and the greatest individual or personal blessedness.

3dly. It hence follows that the punitive, or vindictive justice of God, as it is sometimes called, doth not delight in misery or punishment for its own sake. Even punitive or vindictive justice hath no approbation of the misery of punishment, only as it is the necessary means of a happiness to the whole, greater than the misery is to the individual. This must be the case, if justice as it exists in God, is only a branch or exercise of be-

nevolence, acting under certain circumstances. The notion of punitive or vindictive justice, as a perfection which delights in the misery of punishment, in any other sense than infinite goodness or benevolence delights in it, is conceived to be utterly a misconception. An insidious misrepresentation of some, whose sentiments I am now opposing, has been this ; that the believers in future punishment suppose the justice of God to be a devouring perfection which delights in torment, for its own sake, and on this they declaim most laboriously ; when in fact it is a phantom of their own creating, and abundantly proves their ignorance of the true nature of benevolence, and of justice as included in it.

4thly. THE public or general good, is the true and the only measure of justice in the treatment of a sinner. The public good, in the large sense of the expression as I have before explained, is the reason which makes sin to be sin, or wrong and unfit ; it is the reason which annexes guilt to the exercise of a sinful temper ; it is the reason why God ordained the moral law, and annexed a penalty to the violation of it ; it is the reason why this penalty consists in misery ; and the quantity and duration of misery must be determined by the same reason. If the public good did not require it, there would be no fitness, in following moral evil with natural evil or misery ; and there is no perfection in God that delights in misery for any other reason, but its necessary subserviency to the interests of general being. This is the rule, by which the most holy God limits himself, in creating and in governing ; and agreeable to which his whole agency in the treatment of individual creatures is regulated. He creates so many individuals as the public good requires ; and when created, he treats them according to this

rule. If this requires him to make them happy, he doth it; if this requires him to make them miserable, he doth it. A disposition to do this is holiness,—is benevolence,—is justice, for justice as it exists in God is not distinguishable from benevolence. The reason, that we use the different names of goodness and justice, is from the different effects, wrought in the condition of the creature who is the subject of them; and not from any thing different or distinct in the nature of that moral principle, according to which the supreme God acts.

THE consequence follows, that whatever treatment of the individual creature is required by the good of God and his kingdom, is just in God to execute. Having endeavored to explain the nature of justice as a perfection existing in God, and why it is justice in him to punish the sinner, I observe further.

THERE is but one law of holiness in the universe. God prescribes the same law of benevolence or holiness both to himself and his creatures, and requires nothing from them, but what is consistent with the moral principles, by which he directs himself. There is the same reason, that the creature, should seek and endeavor to promote the public good, in his temper and in all his actions; as there is that God should govern for this end. When the creature's temper becomes opposed to this good, he is sinful. If it be just in God to treat him as a sinner; then it is but justice and equity to him to be thus treated; for certainly the same reasons which vindicate the justice of God, must vindicate the justice of the treatment which the sinner receives, and their equity is inseparable. If it be fit, that God should punish such a temper as the sinner possesses; then for the same reason, it is fit the sinner should

be punished ; because the same law of holiness, is a law both to God and the creature. The sinners character is in its nature base and odious. It becomes the moral governor of the universe to express his sense of it, and for this reason, a punishment of misery is applied. A delight in the greatest happiness is the ground of application.

FURTHER, with respect to the degree and duration of the sinners punishment, these also must be determined by the same rule. I may in this place, mention some things to be considered, as evidential that eternal punishment is not greater than the general happiness requires, and consequently not greater than the demerits of sin.

1. THE sinners temper and practice, is directly opposed to the glory and blessedness of God, and his intelligent kingdom. This object, is a good in every sense infinite. By its quantity it is infinite for the time being.—The glory and blessedness of God and his kingdom are uniform in their nature through eternity ; so that the sinner's temper is opposed to a good that is infinite both in quantity and duration.

2. THE sinners temper and practice is a violation of infinite obligation. . Whatever other causes may enter into the nature of moral obligation ; the excellence of the object to which our duty is due, is certainly one of them ; and our obligation is in proportion to the excellence and value of the object. The excellency of God is the ground of our obligation to love him. Our obligation is in proportion to his excellency compared with other beings ; and as this is infinite, so also is that obligation resulting from it, which the sinner hath violated.

3. THE tendency of the sinners temper and practice is to banish infinite blessedness from the universe, and to introduce infinite evil or wretch-

edness. The malignity of a sinful disposition or action, is not to be estimated, by the wretchedness it actually doth produce ; for it may be arrested by a superior wisdom, and the evil prevented. No thanks are however, in such a case, due to the sinner ; but his temper and intentions remain equally base, as if such effects had not been prevented. Common sense makes this judgment of a sinful temper. Certainly the tendency of an immoral disposition is to produce infinite evil. It is aimed against the blessedness of God himself, and of all the holy intelligencies of his kingdom. It is aimed against that vast, eternal and blessed universe, which almighty power, wisdom and goodness mean to form. The sinners temper, give it scope, would dethrone a God and unmake a universe, to build up himself. Thus infatuate are selfishness and pride. They go through this world carrying desolation ; and if they had power would go through a universe, either desolating or engrossing the whole. These principles, left without controul would do the same eternally. How evil they are is not for men to describe—words cannot tell—human imagination cannot conceive. God alone can comprehend the evil of sin, and the enormity of its baseness ; and therefore he alone can tell the greatness of deserved punishment.

It appears therefore that sin is opposed to an infinite good ; is a violation of infinite obligation ; and hath a natural tendency to introduce infinite and eternal wretchedness. These things cannot be denied ; and in contemplation of them many eminent divines, have called sin an *infinite evil*. With this description of sin, as an infinite evil, some have been displeased, and opposed it with this argument. That sin is the act of a finite creature, and the act of a finite creature cannot be infinite. To wrangle about words,

is disingenuous, and shows an indisposition to come to the truth. It is well known, that those venerable divines who have called sin an infinite evil, did not mean, that the act of a finite creature can be infinite in its nature; and those who have used the argument above mentioned had reason enough to know, that they did not mean this. But the consequence doth not follow, that a finite act may not tend to evil effects that are infinite; or that the guilt and demerits of sin are not to be judged by this rule. Suppose a moral evil or sin, that is opposed to an infinite good; a violation of infinite obligation; and tending in its very nature to infinite wretchedness, (and this is a just description of every sin men commit) I think it may fairly be called infinitely evil, unfit, and unreasonable. And how can God in any proportionate way discover his sense of this evil, but by an infinite and eternal punishment. This I conceive to be the force of the argument for eternal punishment, from the infinite evil of sin; and it shows that the sinner may be eternally punished in justice.

It is certainly fit, that God should express his sense of the evil of sin, as a means of making his own character known. It is fit, that he should make a true expression of his own sense of the evil of sin; or in other words, that this expression should be in proportion to the real baseness of the sinners character. There is no conceivable way in which this can be done, but by punishment. Words alone will not do it. It is a maxim of common experience, *that actions speak louder than words*. All possible prohibitions or verbal condemnation, would not express to the minds of creatures, the divine sense of the evil of sin, if God's actions or treatment of the sinner acquitted him. If the sinners temper be aimed

against the greatest possible good; then the divine expression ought to be the greatest possible. If this temper be aimed against an eternal good, the expression ought to be commensurate with infinity or eternity. It must be one also, that by finite means displays the energy of feeling in an infinite mind. In all views of this subject, it runs into eternal misery, and both the nature of things and the moral obligation of God to himself and his kingdom seem to require it.

THE use GOD will make of sin, and the cause, manner and means by which a sinner becomes such; are not in the least connected with his demerits, and the treatment he may justly receive after he is become a sinner. In determining the demerits of a sinful temper or action, we never stand to inquire; how did the man come by this temper? We look directly upon the temper itself and judge of its baseness and just demerits from its own nature and tendency. This is the dictate of common sense, and all men act according to it. In the present argument, the divine motives in appointing sin and misery; the use God makes of it; and the manner in which men become sinful, are one thing; and God will doubtless be able to justify his own holiness, and take care of his own honor. The baseness and just demerits of a sinful temper are entirely another thing; and the treatment that is just to a sinner, depends not at all on the manner of his becoming sinful. It is just, it is glorious in God to treat the transgressor according to what he is, let his corruption come how it may, and whatever use God may make of it in happifying the universe. God is just in punishing; because he treats him according to what he is, and in such a manner as public good requires.

I WILL give an example, by way of supposition, which may carry conviction on this subject ; and I shall endeavor to state one of the strongest kind. The reader will observe, it is merely a supposition. Suppose that God should create a man, more wicked than any one ever yet existed ; and by his own power immediately infuse into him, the most perfect enmity and vice. Suppose this wicked creature placed in society, and perpetrating all the crimes natural to such a temper. What would men judge of such a creature, and what would their treatment of him be ? Would his character appear amiable because he was made as he is ? Would men patiently bear with his sin, and indulge his violence, because it is his nature to sin and do violence ? Would it be any excuse for his enmity and murders, for him to say, by my creation I was so made as to delight in wickedness, and vice is the element in which I am most happy ? It is presumed that his character would not appear less detestable, or less worthy of punishment, on this account. This shows that the justice of punishment arises from the nature of men's temper and actions, in relation to the rational universe ; and is not in the least, connected with the cause, or manner in which they became sinful ; nor with the end for which an infinitely holy God appoints sin.

IN pursuing the subject we are brought to these two points. 1st. That God is justified to himself and to the universe, in appointing sin and misery, by his design of making them the means of the greatest possible good. 2dly. He is justified in his punishment of the sinner, by his treating him according to what he is—a creature with a temper that is unfit, unreasonable, hateful in its nature, and opposed to the greatest good ; and to neglect pun-

ishment, would hide the glorious holiness of his own nature, and secrete from the intellectual sight of good beings his character, which is the object of their blissful enjoyment. God acts from the same benevolence or holiness, through the whole; and he will be glorious in the whole. In the end, it will appear that in him there is nothing like what we call enmity or revenge; and that he both creates and punishes in benevolence. Every mouth will be stopped before him; and guilty sinners, who now cavil against his government, as an excuse for their sin, and to quiet their own consciences in an evil way, will be totally self-condemned; and they must also be eternally miserable, unless they are renewed by his spirit and forgiven through the blood of CHRIST. THE very excuses, which sinning creatures make for their bad hearts and practice, is often an evidence of the excess of their wickedness; and instead of excusing, proves them worthy of being punished. God will need nothing more in the day of judgment to convict sinners, than their own consciences and their own excuses. Their excuses will prove the criminal nature of sin, and their consciences will prove that they have committed it. Thousands of sinful souls, spend their time which ought to be filled with repentance and amendment, in endeavoring to excuse their corruption; and to contradict the fitness of punishment; either on the ground that God is a good being and therefore will not punish; or that he holds the reins of government, and all things are according to the purposes of his counsel, and that therefore it is not equitable he should punish. Both these excuses overlook the truth, that sin is worthy of punishment by its nature, and not from the cause and means which introduced it.

HOWEVER easy it may be to prove on rational principles, the justice of inflicting eternal misery on sinners; it will be hard to silence those, whose hearts do not love the justice of God, as it hath been described. The highest rational evidence never silences an opposing heart. Nothing but the gracious power of God, giving a holy temper, will do it; for as it belongs to the nature of sin to delight in self and selfish interests; so it does, to deny God's justice in condemning and punishing. The writer doth not expect to make one unholy mind acquiesce in divine justice; or feel a love of God for exercising it; or see the moral beauty of that holiness which governs the universe. If sinners feel their hearts rising against the doctrine, they must apply to the gracious power of God, and not to men, to heal their hearts. They also ought to consider, that the rising of their hearts, will never stop God in his government. He will go on steadily and gloriously, doing that which he knoweth to be just, for his own glory, and the good of his kingdom.

SEC. 7. OBJECTION. THE original threatening pronounced by God, was this. *In the day thou eatest thereof thou shalt surely die.* This threatening is absolute. Divines generally suppose that it includes eternal death or misery. If any men are saved, (which all parties allow will be the case) then that threatening is not fulfilled, and if the original threatening was not fulfilled, what certain evidence can we have, that any other threatening in the bible will be?—To enforce this objection it hath been said; that it is God's manner to reveal one dispensation at a time.—That he first revealed the law, and told those effects of transgressing it which must succeed; if men were left under the law.—And that as he was under no obligations, so he did not at that time intimate any thing of a gospel.—That God did not mean

by the legal threatening to exclude a gospel; also that by the threatnings in the gospel dispensation, he doth not mean to preclude some new and future dispensation, which may deliver those from misery, who reject the gospel salvation.

ANSWER. 1st. IT is not allowed that the stating in this objection, or that the reasons to enforce it are true. But making the supposition that they are true, it is no evidence of universal salvation. The most that it makes in favour of that doctrine is this, that God hath once omitted to inflict on some part of men, all the misery that he might in justice have executed; and that he hath placed them by sovereign mercy in a situation to retrieve their ruin. But doth the consequence follow that he will do this the second time? doth his having done one unmerited favor, lay him under obligation to grant a second or a third? Common sense, in all transactions of men, certainly argues directly opposite. When the immediate and rigorous execution of punishment deserved by a criminal, hath been once delayed or remitted by a good sovereign, on condition of future good conduct, and the criminal abuses this favour by a repetition of sin; do we in this case judge, that the first undeserved favour is an evidence of a second? Do not all impartial people say, now let the criminal suffer the utmost extent of the penalty! Having a chance for deliverance, and having wantonly and against warning abused his sovereign and himself, he must now endure the consequence. Miserable indeed, is the foundation of hope for all men, that stands solely on the expectation of some new and unknown dispensation in favour of gospel impenitents, because the gospel succeeded a condemning law.

2^{ndly}. THE momentary supposition, which I granted in my first answer to the objection, must

now be taken back, and I will consider the matter more particularly. It is said in the objection, that divines generally suppose the threatening, "in the day thou eatest thereof thou shalt surely die," means eternal death or misery. It is incumbent on me to describe what is meant by this threatening, and how it hath been generally understood, with respect to eternal misery. It hath not been understood, that all men actually will suffer eternal misery; for this would be inconsistent with the salvation of any by the gospel.—It hath not been understood, that any partial period of duration will ever be compleated, in which it can be said the sinner hath suffered eternal death. There must be the suffering of an absolute eternity, to make the death eternal.—Much less hath it been understood, that the sinner could suffer a death that is strictly eternal, within the limits of that natural day in which he fell. The meaning of the threatening, must be such an one as is consistent with the nature and possibility of things, and I conceive it to be this. In the day thou eatest or sinnest, a death of misery shall commence with thee; it will be just to thee if thou art left in this situation; and being thus left the misery must be eternal. The very words, in which the penalty is expressed, seem to be designed for two purposes. First, to express the sinners desert, and what must take place according to the nature of unholy minds. And Secondly, to leave room for a gospel to follow. There was a literal fulfilment of the threatening. The creature did eat and become a sinner. In that very day death commenced.—A death that would be just on him, extended through an absolute eternity.—A death that must continue, according to the very nature of an intelligent mind, so long as he continued unholy. That the

original threatening meant the desert of eternal misery to all sinners, is not learned wholly from the words in which it is expressed; but more abundantly from the general tenor of scripture, and even from the gospel which followed the law; for if the threatening of the law did not mean a desert of eternal misery, there would have been no need of an infinite Saviour. But we may observe on the original threatening; that though it is so worded as to express a desert of eternal misery, and to excite an expectation of it unless some revelation of grace should commence, it did not preclude a method of deliverance. It did not say there shall be no grace—no Saviour. Had the threatening been in the following words, “in the day thou eatest thereof thou shalt die, and remain in a state of death through endless duration,” or “in the day thou eatest thou shalt die, and there shall be no forgiveness,” this would have totally excluded a gospel recovery, and have made it inconsistent with God’s truth to forgive any sinner.

3dly. THERE is a most observable difference between the original threatening of the law on the one hand; and the threatenings against those who neglect the gospel, and the description of future judgment given by CHRIST and the sacred writers, on the other. The former asserts misery begun, and a desert of misery eternal; the latter assert the actual existence of misery eternal. The former asserts what is strict justice to the sinner, and the commencement of its execution, leaving a possibility, without any contradiction of the divine threatening, for God to interpose by sovereign grace, and rescue so many as he seeth fit. The latter assert, there shall be no forgiveness either in this or the world to come—that they shall be punished forever and ever—and that they shall go into eternal or endless punishment. A

vast multitude of expressions, implying endless misery, may be found among the latter or gospel threatenings, which totally take away all ground to expect, that some new and unseen way for the deliverance of gospel impenitents, may hereafter arise. And it is conceived, that if the original threatening of the legal penalty, had been expressed as these latter threatenings are, all possibility of a gospel to save any, would have been excluded by the truth of God.—Those therefore who make themselves quiet on this ground, are acting against the dictates of common sense, and the express testimony of scripture.

SEC. 8. OBJECTION. Allowing that benevolence requires God should govern for the greatest good of the whole, and that there will be more happiness in the universe with the eternal existence of sin and misery than could be without it; still how is this consistent with creating goodness? Can God be acting the part of a good being, in making a creature, who he knows will be eternally miserable; even though justice allows the desert of the creatures misery?

ANSWER. THIS hath been a very popular objection against the doctrine of eternal punishment. I think a very little attention will discover that it is utterly without force. The objection derives its whole appearance of weight, from an idea that creating goodness and governing goodness are two things; whereas in fact, they are but one and the same. Creating goodness, is governing goodness begun; governing goodness, is creating goodness continued. The eternal wisdom and goodness of God fixed on an object to execute. The execution was begun in creation—is continued in governing, and will be continued through eternity. Every part of creation was exactly fitted for the benevolent purpose, of producing the

greatest possible degree of happiness. Infinite wisdom had this end in view, as much in creating as he hath in governing. In both, he was the same benevolent God, uniformly carrying his own vast purpose into effect. The objection makes a total separation between creation and government; it represents God as acting on different principles in one case from what he does in the other; it describes him creating with a private view of the highest happiness of every individual, and governing with the public view of the greatest happiness in the whole. God is hereby represented as having two schemes of action; one to make every individual the most happy; the other to make the greatest happiness in the whole: but it is not supposable that God created the universe on one scheme, and governs it on another. If it be rectitude in the Deity to govern the universe, with reference to the greatest happiness; it was certainly right in him to create it with that view. The question which he would propose to himself, in order to act with benevolence in creating any individual; would not be, whether this creature will have more happiness than misery; but whether the making of this creature, will add to the quantity of universal happiness; and if it will, then benevolence requires the creation. It was doubtless with this view that God created every being who exists. Creating goodness in God does not imply a regard to the happiness of the individual created, but to the happiness of the whole; and he will make creation subserve this end, though many individuals may be miserable. We depraved mortals have so many selfish, partial and private feelings; that it is very difficult for us to reason on the things of God, in which such feelings have no place. It is hard for us to feel and reason on the benevolent plan of God; es-

pecially when we think it will turn against ourselves. It appears that the argument for the salvation of all men, derived from the particular creating goodness of God, is founded on a distinction between creating and governing goodness, for which there is no manner of foundation. God is hereby represented as a changeable being, beginning with one scheme and ending with another; whereas there is every reason to suppose, both from the nature of an infinite being, and from the word of revelation; that the scheme of his counsel is uniform throughout, and from eternity, and that he hath had a perpetual regard to it both in creating and governing.

SEC. 9. OBJECTION. THE doctrine of the eternal salvation of some, and the eternal misery of others, represents God as exercising an odious partiality, in the choice of those who are to be the subjects of happiness and misery.

ANSWER. IT here becomes necessary for us to form true ideas of partiality and impartiality. The common feelings of mankind fix an odium on partiality, and it is doubtless just thus to do; but we ought very exactly to know in what it consists, before we apply the odium, either to a scheme of belief or to a particular truth. A confused manner of thinking is one cause of the objections brought against the truths of revelation, and in no instance more eminently than in the present. It is presumed that the following things will be conceded:

1st. IMPARTIALITY did not require that God should originally create all beings exactly alike. As there were different purposes to accomplish in the universe, there must be creatures of different capacities and characters, adapted to the part which they were destined to act, and to the use which is

greatest possible degree of happiness. Infinite wisdom had this end in view, as much in creating as he hath in governing. In both, he was the same benevolent God, uniformly carrying his own vast purpose into effect. The objection makes a total separation between creation and government; it represents God as acting on different principles in one case from what he does in the other; it describes him creating with a private view of the highest happiness of every individual, and governing with the public view of the greatest happiness in the whole. God is hereby represented as having two schemes of action; one to make every individual the most happy; the other to make the greatest happiness in the whole: but it is not supposable that God created the universe on one scheme, and governs it on another. If it be rectitude in the Deity to govern the universe, with reference to the greatest happiness; it was certainly right in him to create it with that view. The question which he would propose to himself, in order to act with benevolence in creating any individual; would not be, whether this creature will have more happiness than misery; but whether the making of this creature, will add to the quantity of universal happiness; and if it will, then benevolence requires the creation. It was doubtless with this view that God created every being who exists. Creating goodness in God does not imply a regard to the happiness of the individual created, but to the happiness of the whole; and he will make creation subserve this end, though many individuals may be miserable. We depraved mortals have so many selfish, partial and private feelings; that it is very difficult for us to reason on the things of God, in which such feelings have no place. It is hard for us to feel and reason on the benevolent plan of God; es-

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to be made of them. God cannot be charged with partiality in creating beings very unlike each other, when different purposes are to be effected by their existence. A father is not partial in giving a very different education to two sons, one of which is destined to one employment, and the other to another employment.—A prince is not partial in appointing one of his subjects, to an employment much more honourable than is assigned to the other, and all expected of him is that he assign each one, in the manner that will most promote public good. God did not create two beings for the same purpose; and if created for two purposes, they must be made different, or else not be made in the best manner, for the purposes to which they were destined.

2dly. IMPARTIALITY doth not require that all beings be treated alike. There is no maxim to which the common sense of men more universally assents, than this; that all ought to be treated according to what they are. To treat two beings in the same manner, who are of different characters; instead of being impartial, would instantly be called the most odious partiality.

It appears therefore, that partiality in the odious sense of the word, doth not consist; either in creating beings very unlike to each other, or treating them differently. Justice and public good require this, and we must look to some other cause to know in what an odious partiality consists. And I think it consists in acting from private and selfish motives, and in nothing else. If a man in judging between his neighbour and himself, judges selfishly, his judgment is partial. If he be called to judge between two neighbours, and shows more favour to one than to the other, on account of some interested connexion with one of them; in this case he is partial, and his partiality arises

from his acting on a private and selfish motive, and on this account an odium is affixed to his conduct. If a prince in the appointment to a public office, appoints his son to the exclusion of a good subject; when it is evident that the subject would execute the office in a better manner, in that case we call him partial; that is, he acts on private and selfish motives, and the odium of partiality is the same as the odium of selfishness. If it be evident that the son will execute the office in a better manner for the public than the subject; we still call the prince impartial, though a son be appointed. I might go on in a thousand instances, and show that the odium of partiality, arises from selfishness or acting on private motives to the exclusion of a greater good; and that impartiality, which is allowed to be the glory of a governor, and the thing which entitles him to confidence, consists in such principles and actions, as will promote the general benefit. Having fixed with some degree of precision, what is meant by partiality and impartiality; and whence the odium of one, and the honor of the other arises; we are now prepared to consider the objection, *That the doctrine of the eternal salvation of some, and the eternal misery of others, represents God as exercising an odious partiality, in the choice of those who are to be the subjects of happiness and misery.*

If in the choice of these persons respectively, God acts wholly on principles of the greatest good, there is no partiality in the matter. In treating this subject, it has commonly been said that God acts as a sovereign. In a sovereign manner he chooses one and leaves another. The meaning of his acting as a sovereign, is not that he acts without reason; but only that there is no meritorious cause in the person chosen to salvation, why he should be chosen in preference to

another. He draws the motive of his choice from the nature of that system, which he means to bring to the highest condition of blessedness; and this system, is the infinite wisdom and goodness of his own nature acted out, in producing the greatest quantity of good in the whole; so that it may fairly be said, the motive of his sovereign acting is drawn from within himself; but though drawn from within himself it is not without reason. It is God's holy nature from which he cannot deviate to regard the public good, and do every thing in subserviency to that. Acting out his own nature, is seeking the general benefit; and through eternity there will be no separation between them. We, through the scantiness of our understanding, cannot tell who ought to be chosen to eternal happiness and who passed by, on the principle of promoting the greatest good. Infinite wisdom can tell; and on this principle, made the choice what beings to create; how to create them; what capacities and what moral character to give them; whom to choose to salvation; and whom to leave in their sins. All was done by God from love to the greatest good, directed by infinite knowledge and skill; and with a design to produce the most blessed universe.—Suppose that myself and my neighbor are two sinners, of a base character and deserving nothing but evil. Infinite wisdom, sees, that it will most promote the good of the whole, to have my neighbour chosen to holiness and happiness, and myself left to sin and misery; and the choice is accordingly made. In this case, can I charge an infinite God with partiality, or any thing that is private, selfish, odious or cruel? Very far from this, for he is acting in the highest perfection of goodness. My neighbour must forever ascribe his salvation to unmerited grace; I must ascribe

my being left to my own baseness, and God's regard to a greater good than mine; and we must both confess, that **JEHOVAH** has in the whole been an impartial God. The universe will forever applaud, both the wisdom and goodness of his choice.

LET us now view what would be the effect of a contrary conduct in God. Suppose, he had also chosen me to salvation, when he knew I had no claim of desert, and also that the choice would lessen the glory, perfection, and happiness of the universe. Would not this choice bring him directly under the charge of partiality, and of acting with reference to a private and separate interest, and not the interest of the whole? Here is the place in which the charge of an odious partiality would arise, and not in passing me by. Thus ends the loud-mouthed charge, of a God odiously partial in appointing some to happiness, and others to misery. The odious partiality is not in God, but in the objector himself. He is so selfish; he acts, and feels, and judges so much on interested motives, that he cannot see the beauty and fitness of the divine conduct, in acting on motives different from him. Thus will end almost every objection against the scripture doctrine of eternal happiness and misery. The very objections against the doctrine, on being examined terminate in its establishment; and show God's rectitude to be more glorious than would have been known, if such objections had not been made.

SEC. 10. OBJECTION. How are the gospel invitations, many of which are expressed in very general terms, consistent with the eternal misery of great numbers to whom they are made? God faith, look unto me all ye ends of the earth and be saved. (Isaiah xlv. 19.) Are such invitations as these consistent with sincerity, if God doth not

intend effectually to save all those to whom they are made? Is there not some sense, in which salvation is offered to all men, and how can the offer be an honest one, if God doth not intend effectually to assist all sinners in complying with it; and does not an invitation, in such a case as the sinner's is, imply a promise?

ANSWER. IN attending to this objection, we ought very carefully to inquire, what is meant by a gospel invitation. Some seem to conceive, that a gospel invitation, is something different both from the commands and from the promises of God; and that though it be not an absolute promise, it does in some sense lay God under an obligation, to exert his whole infinite power in saving the sinner to whom the invitation is made. But it is conceived there is no such thing, and that all those addresses of God to men, which have commonly been called gospel invitations; are direct promises; or direct commands; or partaking of both. The greater part of what have been called gospel invitations, are direct promises. The prophet saith, *ho! every one that thirsteth, come ye to the waters*, and he adds the promise, *I will make an everlasting covenant with you, even the sure mercies of David*. This invitation is a promise; the character to which it is made, is described by the word *thirsteth*, meaning one who desires holiness, and a real desire of holiness, is being holy. Thirsting, in the scriptural use of the word, means a very sensible degree and exercise of holy desires. David used that word to describe his highest longings after God. CHRIST says, *come unto me all ye who labor and are heavy laden, and I will give you rest*. This is a promise. Who are the persons heavy laden with sin? They are truly gracious persons, and no other. Those, whose hearts are changed, to loathe every wrong thing.

The un sanctified sinner, may be heavy laden with a fear of misery, and with those fruits of sin which he finds in himself; but he is not heavy laden with sin itself, for if he were, he would loathe it, become a penitent, serve God with delight, and this would entitle him to the promise. God hath multiplied his promises to all holy and penitent persons, that they may have strong consolation in his grace. He hath made particular promises to every particular grace. But how the promises, made to those who have complied with the terms of salvation, should be considered as invitations to those who have never complied with the terms of salvation; or how they are an invitation, of such a nature as lays God under an obligation to save all men, it is believed can never be shown. All that can be gathered from these promises, which are expressed by way of invitation, is this; that God will treat as being gracious, those who have become gracious. So far are they from an encouragement of all men being saved; that they are a strong implication of the contrary; for if God had designed salvation for all men, what need would there have been of these particular promises, to a gracious state of the heart. God's having confined his promised blessings to a particular character, strongly implies, that those who are not of this character can never have them.

It was said, that what have been called gospel invitations, are either direct promises; or direct commands; or comprehending both. We have considered them in the nature of promises, and find that they give no encouragement for the salvation of all men; but imply the contrary.—Some of the gospel invitations are direct commands; do those lay God under any obligation, or give any encouragement to the persons to

whom they are made, that GOD will save them? *Look unto me all ye ends of the earth and be saved. Hearken unto me, O ye children. Hear instruction and be wise, and refuse it not.* These are strictly and literally commands, as much as the precepts of the law, *thou shalt not kill, or thou shalt not steal.* The nature of our relation to GOD is such, as does not admit of any invitation from him to us, unless by invitation we mean the same, as a command. In transactions between men, there may be a difference in the meaning of the two words; but it is not so in the address of GOD to sinners. If I express a desire to my child that he should walk with me, this is to all intents and purposes a command; for the expression of my desire brings the child under a moral obligation to comply. If I express a similar desire to my neighbor; this may be considered as no more than an invitation, for it does not appear, that my neighbor is under any moral obligation to comply with my desire. There is this difference in the meaning of the two words when applied to transactions between men; but this is a difference which does not take place in the expression of GOD's will to sinners. Every expression of his desire carries with it the force of a command. Believe thou in the LORD JESUS CHRIST; or I beseech thee to believe in the LORD JESUS, coming from GOD, amount to the same thing in all respects, and are both of them as positive commands, as the ten commandments. To repent of sin through CHRIST; to believe in CHRIST; to come to him and trust in him for salvation; together with all evangelical exercises, since the publication of the gospel, are become moral duties incumbent on every sinner; and are as proper matter of command, as the moral duties of loving GOD or of speaking the truth were in the original moral law.

So that these gospel invitations are commands, and in no essential respect to be distinguished from them.---The question recurs, do God's commands to all men, lay him under any obligation, or give any encouragement, that all shall be saved? I will begin my answer to this question, by asking some other questions. In the beginning God doubtless commanded the angels who are now fallen, to continue in holy love and obedience; and did that command lay him under any obligation to preserve them in rectitude? If it did, it appears that the most holy God is a breaker of his obligations, in not preventing their sin. God commanded our first parents to obey the whole law; but they disobeyed, and in consequence of their sin, all their posterity are sinners. Can it be supposed that God violated obligation in this matter? This supposition would indeed be shifting the scene. It would remove sin from earth to heaven, and arraign infinite majesty at the bar of a worm of the dust.

THE commands to evangelical obedience do not imply any more obligation on God, to assist the person to whom they are made, than the original commands of the moral law did.—God's commands are not the origin of obligation. The origin of obligation, is in the infinite nature of God, our own nature, and the relation we bear to him and his creatures. Obligation had its origin antecedent to any precept of the law or gospel. Moral and evangelical precepts only express our obligations. They express God's holy character; our duty to that character; and the awful consequences of not doing our duty; but they are no expression of any obligation in God to assist us specially in doing our duty. Further, the notion, that God's commands carry with them

an obligation on his part, specially to assist the commanded persons in obedience; will totally exclude sin from the universe, or make the infinitely holy God himself the only sinner. All holiness is matter of command; all unholiness is matter of prohibition; if commands and prohibitions carry with them any obligation on God, it is he who is blameable for the want of holiness, and for the commission of crimes.

On this subject, in order to vindicate the divine sincerity, in what have been called gospel invitations to those who never repent, I ought to observe further. That these invitations, if that word be the most pleasing to any, are exactly the same in all respects, to those who do repent, and to those who never repent. They hold forth the same truth to each; they give the same assistance to each; and produce no effects in one, which they do not produce in the other. So that from God's sovereign grace to those who repent, there is no evidence of any insincerity to such as do not repent.

It is not the gospel invitation which saves the redeemed. They go on resisting it like other sinners; and they treat it as others do, until God in sovereign power renews their hearts. It is not the gospel call, but the holy spirit who changes their heart, and we might as well say that God is insincere in the gospel invitation to those who are saved; because he did not renew them sooner, as we may say that he is insincere to those whom he never renews. The gospel command, and the renewing power of God are two things; one does not imply the other; and they may go together or they may be separated, as infinite wisdom sees best. The gospel command expresses the character of God, with our duty and obligation to him, and no more. Every invitation ex-

presses the same, either with or without a promise; and men have no right to suppose concerning themselves or others, that they shall be saved, until they come within the limits of a promise. Adam or the fallen angels after their apostacy, had as much right to charge God with insincerity in not preserving their rectitude, as impenitent sinners have for not bringing them to eternal salvation. God is therefore in the highest degree sincere, in every part of his word which can be called gospel invitations to sinners. For such invitations are either; first, promises to a certain character, which will be eternally fulfilled to all who become of that character. Or secondly, these invitations are commands, and God is as sincere in commanding those who never do their duty, as he is in commanding those who do it. There is equal propriety that he should command in the two cases. God never could be a faithful moral governor in this sinful world, unless he did command sinners and express his sense of their duty, and it is a most unfounded consequence that because God is faithful all men will be saved.

I HAVE dwelt so long on this point, because many conceive there is something in the scriptures, which they call gospel invitations or encouragements to sinners, which are not promises, but still bring God under some kind of obligation to save men, and that make the state of the sinner more safe. But there is not one encouragement, that is different in its nature from the words of Christ; he that believeth shall be saved, but he that believeth not shall be damned. This is all the encouragement that ought to be, or that is necessary in such a case. Men are either holy or unholy; if holy it is fitting they should have a promise; if unholy it is fitting they should be threatened, and treated according to their character.

There is no half way character, between the renewed and unrenewed; and it is not therefore fit there should be any half way promises.—If thou believest thou shalt be saved, is encouragement enough to a sinner; for it declares what his duty is, and sets before him a rational motive to compliance. Any other manner of treating sinners, would be directly calculated to make them secure in their sin. It is therefore a matter of high importance, that men have just ideas of what have commonly been called gospel invitations, as consisting wholly in commands and promises. The promisory part is most strictly limited to evangelical holiness, and implies an awful threatening to the want of holiness. The commandatory or preceptive part declares the sinners present duty, and contains no promise of future grace to the delaying sinner, or of final salvation to the dying impenitent.

SEC. II. OBJECTION. Those who believe there will be eternal punishment, allow that the merits of JESUS CHRIST are sufficient for the salvation of all men; and if sufficient is it not just that all should be saved?

ANSWER. This objection leads us to consider the nature of the gospel atonement by suffering; and on what grounds it was required by GOD, and is absolutely necessary for the forgiveness of sinners. By this we shall see the kind of sufficiency there is in it for the salvation of all men, and whether it be such a kind of sufficiency, as makes salvation a matter of justice to them. The nature of holiness or benevolence doth not admit that temper, which we commonly call revenge. Revenge is a delight in misery, or a pleasure in seeing another being wretched. It supposes the idea, that seeing another miserable is a good to the mind; but there is nothing like this in the

divine mind. God takes no pleasure in the nature of misery, or in beholding it for its own sake. Seeing the pain of a sinner, is no good to God, or to any one mind in that holy universe, the rights and privileges of which he protects. The infinite wisdom of God, never introduced misery into the system, under an idea that the beholding of pain, would be a good, either to him or any holy mind. God considered it as evil or undesirable in its own nature, when he introduced it; and he justified the introduction to himself, on this reason, that there would be more happiness in the universe with the existence of misery, than there could be without it. The nature of holiness in God and in creatures, is the same. What it is in creatures we learn from the divine commands. CHRIST says, *love your enemies, pray for them—and do them good.* The meaning of which is, take no pleasure in the misery of enemies; but on the contrary, take pleasure in doing them good, when there are no reasons of a public nature against it; and in a case, where doing good to our enemies, would injure the public more than it benefits them, the obligation to do good to our enemies ceases, for our obligation to the public body of intelligence, is greater than it can be to any individual.

The punishment of sin, cannot therefore be put upon a footing with the payment of a pecuniary debt: In the case of a pecuniary debt, the debtor has received of the creditor, a real good; and is under obligation to return a like quantity of real good; and when a like quantity of real good is returned the obligation ceases. But in the punishment of sin there is no such thing. When God gave the moral law, he annexed misery as a penalty, and why did he do it? Will the eternal misery of the sinner be in itself a real

good to God, the beholding of which will be the repayment of a good the sinner has received from him? This certainly can not be, because neither misery in itself nor the seeing of it can be any good to God.

If we can tell why misery was a proper penalty of the law; it will lead us to see why CHRIST's atoning sufferings were necessary, for the reason is the same in both cases. To bring this subject into view, I will attempt to explain the following things:

1st. Why misery was the proper penalty of disobedience to the law.

2d. Why the atoning sufferings of CHRIST were necessary in the gospel.

3d. In what sense CHRIST did stand in the place of sinners.

4th. WHETHER the sufferings of CHRIST and the sinner are the same in kind.

In order to see why misery was a proper penalty of the law, I will recur to the feelings of a penitent before God, when he comes to true repentance. The feelings of such a mind, under the sanctifying influence of the spirit of all knowledge, are a more sure guide, than all the philosophical researches in the world. I believe that every penitent will agree to the following description.

"I am worthy of all this punishment. I am
 "justly condemned by the law of God, and it is
 "perfectly fit that he should make me miserable.
 "But why is it fit he should make me miserable,
 "and why did he annex misery as the penalty of
 "the law which condemns me? Will my misery
 "be any good to him; will it make him happy;
 "will he delight in looking on my torment?
 "No! he is too good a God for this, and it en-
 "hances my guilt, that I have sinned against so
 "good a God. Will my misery be the repay-

“ment, or a reward to him for the good I have
“received at his hands? Neither can it be this.
“The good I have received of him is lost out of
“my hands, and I can never repay it. My mis-
“ery if it should be eternal will never be a repay-
“ment to God of the good I have received.
“Why then should God make me miserable, and
“why do I deserve it? The reason is this. My
“character and temper is a most unreasonable
“and base one—I feel, I know it to be such;
“and God in justice to himself, and to the whole
“holy universe ought to express his sense of my
“baseness. He ought to bear a testimony against
“me and my practice, and the nature of things,
“doth not admit any other way under the law,
“but by making me miserable. God infinitely
“abhors my whole character; my temper; my
“practice; my transgression of a law that is per-
“fectly just; and he is glorious in thus abhor-
“ing me. The happiness of the holy universe
“depends on having a just view of God’s char-
“acter. Therefore in justice both to himself
“and his kingdom, he will express his sense of
“sin and its turpitude; and punishment is the
“natural way of manifesting this expression.”
Such I think will be the sentiments of a peni-
tent on considering himself exposed to the penal-
ty of the law. These are the reasons which
show him the rectitude of God in ordaining and
inflicting eternal misery. And I also believe these
penitential feelings, without the aid of philosophy,
reach the whole truth in this matter; and show
the grounds, on which it is infinitely reasonable
that eternal misery should be the penalty of the
law. Not because God or the holy universe de-
light in misery; not because the misery of the sin-
ner is the refunding of that good he had received
from God, or of any equivalent to it; for it never

can be repaid. The sinners misery is the only expression or manifestation, admitted in the structure of nature, of God's sense of the sinners baseness; of his guilt in violating a holy obligation; of the importance that the law be obeyed; and of the holy displeasure that arises in every good mind against such a character as the sinner possesses.

SUFFER me to inquire, in what other way could these truths be expressed, but by the sinners misery? Doth nature without a gospel admit of any other; and the penalties of the law were ordained according to the existing nature of things, and without reference to a gospel which has succeeded. God's forbidding sin, or his saying it to be wrong after committed, would be no evidence of these truths; if he treated the holy and the unholy alike, and made one the subject of as much happiness as the other.

WE see therefore, that the reason why misery was annexed as the penalty of the law, was not because God delights in misery; it was not because any repayment would be made to God for a good which he first bestowed on the sinner; but solely as an expression of certain moral truths (which have been mentioned above) and these could not in the nature of things, be so well expressed by any other means.

2dly. WE are hereby prepared, to see why the atoning sufferings of CHRIST were necessary in the gospel scheme, and how they become efficacious for the salvation of repenting sinners. The atoning sufferings of CHRIST, were necessary in the Gospel scheme, for the same reason, as the eternal misery of the sinner was under the law; to make a display of God's moral character—of his righteousness as king of the universe—of his sense of the turpitude of the sinners principles and

practice—and also the nature of benevolence, in its high and infinite source, Godhead himself. If God had been governed by revenge or personal resentment against the sinner, there would have been no possibility of a gospel; and the transgressor must have borne the necessary misery himself. But as the divine motive, in this matter, was solely the public benefit; and as the sinners misery was solely to answer a public and governmental end, God might accept as a substitute, whatever would answer the same purposes in government, and equally conduce to the blessedness of the universe. Whatever would make an equal display of the same truths, might be accepted in the stead of the sinner's eternal misery. The sufferings of CHRIST, who was both God and man, would in a limited time make this display in a higher degree than the eternal sufferings of the whole universe; and therefore his sufferings might be accepted by God in justice to his government, in the stead of so many sinners, as infinite wisdom saw it would be best to sanctify and forgive. By the suffering of CHRIST, all those truths which relate to the divine character, the support of his government, and the unchangeable obligation of the law, are seen in a brighter manner, than they could be by any suffering of the sinner under the law. It is thus that the gospel opens a greater view of God and the holy system, and prepares the way for higher happiness.

3dly. In what sense did CHRIST stand in the place of sinners? By coming into the place of guilty men, he did not become a sinner; for it is said that he was *without sin*, that he knew no sin; he was the lamb without spot and without blemish; he was the fathers son with whom he is well pleased.—There was no sense in which any

moral turpitude or baseness was found in him.—His own nature had no moral turpitude in it.—Neither did God, as some seem to conceive, by a sovereign act of power transfer the whole moral turpitude of sinners, and make it the moral turpitude of CHRIST. There are two reasons why this could not be the case. First, it is impossible in the nature of things. It is just as impossible to make the moral turpitude of one being, the moral turpitude of another being; as it is to make a thing to be, and not to be, at the same time; and is indeed the same kind of impossibility. After the utmost pains, we cannot bring our minds to conceive the possibility of it.—Secondly, if we were to allow, that the moral turpitude of sinners might become the moral turpitude of CHRIST; it is conceived that he would thereby become totally disqualified to act the part of a Saviour; and that it would be as inconsistent with the infinite holiness of God, to negotiate the great work of redemption with him, as with the sinner himself. The turpitude of the sinner must forever remain his own. If he be sanctified, forgiven and brought to Heaven; he must look back upon his own sins, and say, “These sins are mine—the
“turpitude of them is mine—and though I am
“now in Heaven, I am unworthy of being here.
“CHRIST stood in my place to suffer, and deliver me from eternal misery. He purchased
“the spirit to change my base temper, but he
“never made my sin his own, for that was in the
“nature of things impossible, and on my own account I have no claim to Heaven.” If the saint in Heaven, cannot claim his place there as an act of justice to himself, even after he has complied with the Gospel by faith and repentance; it is hard to conceive, how all men may say, it is just they should be saved, because there is a

sufficiency in the merits of CHRIST for the salvation of a whole world.

THE true sense of CHRIST's standing in the place of sinners is this. According to the will of the father and with his own choice, he hath by obedience and suffering made a display of certain moral truths before mentioned, which the eternal misery of those who are forgiven was necessary for displaying; so that their misery is not now necessary for the good government of the universe. The reason that their eternal suffering was fit under the law, was to make this display; the necessity of which hath now ceased, if God be pleased to sanctify and forgive through CHRIST; but if he be not pleased to sanctify them through CHRIST, the necessity doth not cease. The meritorious cause on which he forgives is the atoning sufferings of his son; the moving cause in his own mind, to provide the gospel atonement and pardon the sinner on account of it, was his own goodness and the general good. So many as the general good requires he will sanctify and pardon, and no more.

If the sufferings of the sinner under the law, or of JESUS CHRIST in the gospel, be not considered as the repayment of a good to God, in the stead of one he had bestowed on the sinner, but only as a display of truth; it is not apprehended that the sinner can have any claim to salvation because of the infinite sufficiency of CHRIST's merits. There does not seem to be any other claim of justice in this case, than man had before a Saviour was promised. Suppose that after the apostacy, man had been informed; God can make such a display of himself, of his government, and of all truth, as will render your salvation possible in consistency with the general good; but this display must be made by himself, and you can

have no part in making it. Would such information have given man any right to expect salvation as a matter of justice? I think it certainly would not. And are not the cases similar? God has made the display—it is all his own work—devised by his wisdom and executed by his power and sufficiency; but what sinner can in justice claim a right to the benefits of what God hath done. So far as respects the sinner, God had a perfect right to make the provision or omit making it; and when made, he has a right to extend the benefit of it to whom he pleases; either to one man, or to all men, as his wisdom judges best. And the rule by which he will be directed in the extension of these benefits is the general good. If he sees that the extension of it to all men will make the greatest quantity of happiness in the universe, it will be thus extended; if he sees that it will be better to take part, and leave part, as we suppose his word informs us, part will be omitted, and in the omission no injustice is done to them.

4th. It does not appear that the Saviour endured the same kind of sufferings, in all respects, as those who are saved by him, must have endured, if they had been left to perish. Sundry things which we must suppose will be essential parts of the sinner's suffering, CHRIST never did endure. He never felt the stings of an accusing, condemning conscience. He never felt a pain of heart in seeing the holy government of God triumphant and glorious. He never looked upon God with awful and tormenting fear. He never felt that soul-piercing misery, which arises from a conflict between reason and passion. He never felt the anguish of despair. All these, which we must suppose to be principal sources of misery to the sinner, were never endured by JESUS CHRIST.

If there had been an actual transfer of the sinner's turpitude to JESUS CHRIST ; or if the sinner's misery was a real good to God, in repayment of one which had been bestowed ; it seems as though it would have been fit, that CHRIST should suffer the same kind of misery as must have been endured by the sinner to satisfy the law. But on the principles, which have been mentioned in this discourse, there was no need of the same kind of misery. It does not appear, if those who are now saved, had suffered in their own persons ; that they would all have suffered misery of the same kind, in all respects, in order to answer the end of punishment. In some respects, all sinful beings must by the very laws of nature be miserable in the same way ; but there is no reason to conclude, any particular misery the same in all respects, is necessary as a penalty to the law. The wisdom of God was abundantly able to determine, what kind of suffering the Saviour should endure, in order to answer the end of suffering. And whatever it may have been, it was sufficient to make all that display of God, and of truth, which was necessary for the good government of the universe, and highest glory of God. In describing the sinner's liableness to punishment, some have used the phrase, *of a debt due to divine justice* ; and have also spoke of CHRIST as *paying that debt by his suffering*. This hath led many to conceive, that CHRIST hath paid a debt for the sinner in such a manner as to extinguish the claim of justice, in the same sense as a claim is extinguished by the payment of a pecuniary demand, or the returning of one good for another which had been received. I do not wish to criminate the manner of expression mentioned above ; but only to caution against an idea which is supposed to be false. The sense in which CHRIST hath paid the debt is this.

Through the obedience and suffering of CHRIST, God may forgive so many sinners, as infinite wisdom seeth to be most for his glory and the good of his kingdom; but no claim of justice is created on the sinner's part, nor any obligation on God to forgive unless his own glory require it. It depended on the sovereign pleasure of God whether he would accept the sufferings of another.—Whether he would provide a Saviour.—On what terms the benefits of CHRIST's suffering shall be offered to sinners.—And whether he will by his spirit assist those to whom the offer is made, to accept salvation. It is all sovereign mercy. No demand of justice can be made by the sinner in any stage of this glorious work.—We allow that it is an act of justice to the Saviour himself, to save so many as the father promised the son should be saved in consequence of his undertaking and suffering; but this justice to CHRIST, is no justice to the sinner; and it does not appear there was any encouragement given to the son, that all men should be saved through his atonement. Entirely contrary to this, CHRIST himself in praying to the father, speaks of the world as persons distinguished from those whom the father had given him. He says, that he does not pray for them; most plainly intimating that he had no claim on God for their salvation. Who the saved shall be, and the number of them, are matters in which the father and CHRIST the Saviour are most perfectly agreed. Infinite wisdom, from a regard to the universal good, directs their united counsels. The promise that CHRIST shall see of his seed until he is satisfied will be most gloriously fulfilled; and he will be satisfied when so many of the human race are saved, as will bring the greatest amount of glory to God, and of happiness to the universe of created beings. Sovereign mercy doth not

act without reason and motive, and the motive according to which God determines this point, is the highest happiness and perfection of the great whole in holiness. He will make the most holy and happy universe that can be, and we can wish no more!!!

SEC. 12. OBJECTION. ALLOWING that the final salvation of all men, may not be determined as a thing of justice to the sinner, from the sufficiency of CHRIST's atonement; still may we not determine that the end proposed will be as extensive as the means provided will admit? Is it probable that infinite wisdom would provide in the atonement of CHRIST, means sufficient for the redemption of the whole human race, when God did not design such an event should take place, and is it not more agreeable to God's usual method to adapt the means and end one to the other?

ANSWER. It may not perhaps be proper to call the atonement of CHRIST, means of salvation exactly in the sense that the objection supposes; but omitting any further remarks on this, I observe, that we ought in this case to consider the manner, in which CHRIST's merits became of infinite sufficiency. This sufficiency doth not arise from the quantity either of his obedience or suffering; but from the infinite nature of the person who suffered. So that the sufficiency seems to be of the same kind, as that of the divine power is to make more worlds than he has made; and wisdom must limit the application of this sufficiency. Nothing appears, but that the quantity of obedience and suffering which was necessary for the salvation of one, was sufficient not only for that one, but for millions more of sinners than ever did or ever will exist. The sufficiency arises not from the particular quantity of obedience and

suffering ; but from the infinite nature of him who obeyed and suffered. If there be a fitness on this ground that all men be saved ; lest some of the sufficiency of CHRIST's merits should be lost, and lest the means be over proportioned to the end ; there seems to be the same kind of fitness that infinite power should go on forever, introducing sinners into being and saving them, in order to prevent this loss. There is in the natural world, a sufficiency of light from the sun, to give day to ten times more men than ever existed ; but who ever from this consideration determined, that it was fit infinite power should create ten times the number of men that have been, to prevent this loss of light.

IF GOD had made only ten creatures, the whole moral law would have been necessary to instruct and guide them to happiness. The law is as sufficient for millions, as for ten. The moral law is as much the means of happiness as the merits of CHRIST are ; and we may as justly determine that it was fit God should create double the number of creatures, that he has created, because the law is sufficient to guide and instruct them in duty ; as we may that all men will be saved because there is a sufficiency in the merits of CHRIST. In all these cases, there is nothing to be determined, from what we call the sufficiency of means, how far there will be an actual application. Wisdom will determine how far the application ought to be made ; and infinite goodness and power by the sufficiency of CHRIST's merits will save so many men, as wisdom knows to be necessary for the greatest good of the whole.

SEC. 13. OBJECTION. WAS not GOD the Son united to human nature ; does not human nature include all men ; and may not all to whom CHRIST was united expect salvation ?

ANSWER. THIS objection, which many profess appears to them of great force, derives all its plausibility from an inattention to the right use and meaning of words. In the strict meaning of words CHRIST never did unite himself to human nature.

1st. HUMAN nature is only a general or abstract name. It doth not mean any individual, but only something that is common to all individual men. It appears therefore, that human nature doth not mean an actual being ; but is only an ideal existence or thing of our own imagination. To make this familiar to the reader I will give several examples. Snow is white ; milk is white ; and many other things. Observing this, we form the abstract or general name of whiteness to describe the quality, wherever it is found. But what is whiteness separate from all these particular substances, in which it exists ? It is only ideal, and not a real existence. Cicero, Paul, and Julius Cæsar possessed certain powers and qualities which are common to all men. These qualities, we separate or abstract from all the qualities, that were peculiar to Cicero, Paul, Julius Cæsar or any other individual ; and when thus separated, we call them human nature. But this human nature is an ideal and not a real existence ; because every individual hath some qualities or powers not included in it. Human nature is an abstract name, the ingredients of which are combined in an arbitrary manner, by the will and imagination of men ; and it is not a real existence. There is therefore no strict propriety, in saying that JESUS CHRIST was united to human nature. If it should be said, that this was done by a divine constitution ; this doth not help the matter : for a divine constitution cannot unite a real and an ideal exist-

suffering ; but from the infinite nature of him who obeyed and suffered. If there be a fitness on this ground that all men be saved ; lest some of the sufficiency of CHRIST's merits should be lost, and lest the means be over proportioned to the end ; there seems to be the same kind of fitness that infinite power should go on forever, introducing sinners into being and saving them, in order to prevent this loss. There is in the natural world, a sufficiency of light from the sun, to give day to ten times more men than ever existed ; but who ever from this consideration determined, that it was fit infinite power should create ten times the number of men that have been, to prevent this loss of light.

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ence. Or if it should be said, that this was done ideally to answer a purpose in law and government; neither doth this obviate the difficulty. Though men speak of fictions of law, to answer their own purposes; there is no room to suppose, that an infinitely wise and holy God hath need of these fictions in his government.

I do not recollect any passages of scripture, more descriptive of the union of the GOD MAN CHRIST JESUS, than the following. Phil. ii. 6, 7, 8. *Who being in the form of God, thought it no robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.* Heb. ii. 16. *For verily, he took not on him the nature of angels, but the seed of Abraham.* Innumerable other passages speak of him as being a man, and as having the qualities of a particular man. But in all that is said on this subject, there is no intimation of a general union to that abstract, ideal thing which we call human nature; and the scriptures seem to preserve the most logical accuracy on this point.

It is very probable, that many both in writing and speaking, have used the description; of the Son of God being united to human nature; when all they intended, was that God the Son by a mysterious natural union, was joined to the man CHRIST JESUS. I do not know that it is to be expected from men, always to use such caution in their expressions, that they cannot be perverted; or that the imperfection of language will permit it; and the only remedy is, when particular expressions are misapplied, to explain the misapplication, and to substitute, if possible, some other description that is less liable to perversion.

2dly. God the Son was united to the particular man CHRIST JESUS. The manner of union between the God and the man, is totally inexplicable; nor is it seen that any benefit would result to us from comprehending it. The union of our own souls and bodies is inexplicable, but this doth not prevent our receiving all benefits resulting from the union. The benefits which result immediately and directly from this union between God the Son and the man CHRIST, will belong to him eternally and to no other. The benefits which come to the saved, do not result immediately from that union itself; but from CHRIST's obedience and sufferings, which he was enabled to perform and undergo in consequence of a union between his two natures. The natural union between God the Son and the man CHRIST, was to prepare him to be and to do that, through which sinners might be saved. The benefits immediately resulting from that union, were; that it enabled him in his own person and nature to make a sufficient atonement for sin; in consequence of which, in his own person and nature, *he was highly exalted and a name given him above every name, that at the name of Jesus every knee should bow.* God was pleased to give him this personal reward for his obedience and sufferings. On the supposition that God the Son was united to human nature, in the manner I have endeavored to refute, the following absurd consequences would arise. That the God man Saviour was a real sinner, and suffered for his own sins. That all men are part of the mediator, so that every sinner is forgiven through an atonement made by himself. Also if CHRIST is united to human nature, the benefits just now mentioned as resulting immediately from that union, and which have commonly been consid-

ered as personal benefits acquired only by CHRIST himself, may fairly be extended to all mankind; and we may fitly say of them, they have a name given them above every name, that at their names every knee should bow, and that every tongue should confess, that they are Lords to the glory of GOD the father; in short, that all men are mediators and shall reign as such.

THE truth is, the GOD was not united to human nature; but only to the man CHRIST JESUS, who was an individual, innocent, of miraculous birth, and personally distinct from all the sons of men. GOD the Son was united to this innocent creature, preparatory to his acting the part of a mediator; and after he had suffered, he received his own peculiar and proper reward, in which no other creature will ever share.

3dly. It is a spiritual union between CHRIST and believers, which entitles them to salvation; and this is a thing entirely different from the union of GOD the son, to the man CHRIST JESUS. His union to the man CHRIST JESUS, was a work of his own wisdom and power, and neither the consent of men's wills nor the moral state of their hearts, had any thing to do in it; for it was completed and carried into full effect, before many sinners had an existence. That union with CHRIST which entitles to salvation, is formed between him and every soul individually that is to be saved. It is a moral union, consisting in love, repentance and faith. Faith is that exercise of the renewed heart, which meets the promise, and on the part of the believer, forms a covenant relation. Promises are also made to other gracious exercises; because one grace implies all other graces in the heart. All the christian graces, are only branches or exercises of love, in different circumstances of acting, and of beholding

truth. The union of believers, to GOD and CHRIST is expressed many ways in the word of GOD. By their being one in GOD; denoting a oneness of design and interest, through a love of the same objects and truths. By CHRIST being in them; denoting the inward action and sanctifying power of his spirit. By their abiding in CHRIST, and he in them; descriptive of the spiritual communication between him and the hearts of his children. By the union between the vine and its branches; denoting, that holiness, light, and comfort, and their whole spiritual nourishment, is derived through CHRIST. By the union between husband and wife; denoting the love and sameness of interest there is between CHRIST and his people. By the union between the head and the other members of the body; intimating their agreement in council and action. By the foundation and the building erected upon it; denoting that christians stand on CHRIST as the foundation of their safety and title to Heaven.

ATTENDING to all these, and many other images where they are used, we may see that a moral union or some of its effects is meant. The holy spirit is the agent in forming this union, and it is therefore called, the unity of the spirit. Its nature and effects are always represented to be holiness and spiritual peace; which proves, that it consists in moral character flowing out in holy exercises. GOD freely justifies all who are thus united to his son. The fruits of this union, which are found in the heart, are the same as the fruits of the spirit, and its end is everlasting life. The final salvation of all men cannot be inferred, from the union between GOD the son and the man CHRIST JESUS. With respect to the spiritual union last mentioned; the discourses of CHRIST show that he did not consider all men as having

it ; or entitled to its benefits. He spake of those who did not believe, receive or come to him—of those who hated him—of those whom the father had not given him—and in many other descriptions he continually kept in view, that he was spiritually united, only to a part of mankind, and who are included in this part, must be known by their love, faith, repentance, spiritual peace, and holy lives. If we could find any proof, that all men became holy, by the spirit of God working in them faith and repentance, we should allow the salvation of all ; but as no such proof appears, and much to the contrary, we cannot conceive the possibility of any kind of union to the redeemer, that will deliver all mankind from eternal misery. The objection I have been now considering, is the foundation of Mr. Rely's book on union, from which he infers the salvation of all men. I shall be ready as any man, to acknowledge to divine power, the possibility of uniting in a manner above our comprehension, those beings and substances which have a real existence. Of this kind, is the union between God the son and the man CHRIST ; also between the souls and bodies of men : but to tell of union between Deity, who is the highest possible existence, and the abstract idea which we call human nature, is incredible mysticism.

SEC. 14. OBJECTION. It has been said, that the eternal existence of sin and misery, is the probable means of increasing the glory of God, and the good of the universe. Is this mere conjecture, or is there any reason from the structure of the mind to think, that it will be the case? Have we any evidence that as great happiness could not have been caused in some other way?

ANSWER 1st. FOR believing the doctrine of future punishment, it is by no means necessary

that we be able to describe how it will increase the general good. The grand evidence of the doctrine is in the word of God; and not in our speculations. That sin and misery exist, is a fact which cannot be denied. We also have sufficient evidence that God is a good being, under whose government these things happen. We infer from the moral nature of God, and facts which are seen; that sin and misery are made to exist, to promote that in which infinite goodness delights; and the thing in which infinite goodness delights, is the greatest good of the whole. When we are called upon to show how this will take place, we may fairly refer those who make the objection, to the infinite wisdom of God; and in our turn, we may call upon them to believe, that infinite wisdom can bring light out of darkness, and good out of evil, in ways which are above the comprehension of mortals.

ANSWER 2d. THOUGH we are under no obligation, to show the manner in which eternal misery will promote the greatest good; still it is conceived, some remarks tending to elucidate the point, may profitably be made. To vindicate the ways of God to man, is a desirable thing; neither do I believe, there is any want of evidence in this matter. The difficulty lies in collecting and methodizing the evidence, in such a manner, that truth may come into plain view. There is an evident progression in the success of human inquiry on the subject, and we must not despair, that in some future day, it will be well understood even in the church here on earth. It is proper to begin this inquiry, with a definition of happiness. Leaving to others to give a more accurate definition, I shall give one which will sufficiently assist in expressing what I wish on the point.—*Happiness is the conscious love and en-*

joyment of an object, that is agreeable to the moral taste of the heart. It will be remembered that I am now considering the subject only in a moral view.

THE three following things will have an influence on the degree of happiness. First, the perfection or greatness of the beloved object.—Secondly, the strength of love there is in the heart.—Thirdly, the knowledge which the mind hath of the object.

IF the object of love and enjoyment, be in its nature less than the capacities of the mind; the happiness must be small. If the object be in itself sufficient, but the knowledge of it imperfect, the happiness will still be small in degree. Or if love be weak, it will diminish happiness.—If the object be infinite; if a knowledge of the object be as great as the mind can receive; and if love be as great as the heart can exercise: the happiness of that mind is great as it can be, or in other words, it is perfect.

GOD himself is the object of a holy love, and he is an infinite object. In him is included, the natural and moral systems of finite being; for they are only his will acted out, and brought into view; so that a holy love of God, and of the universe come to the same thing, and cannot be separated. As God is infinite there can be no want in the object of happiness, to those who know and love him.

A LOVE of God is produced in the heart by his own spirit, and will always be in such degree, as he in sovereign wisdom is pleased to excite. The production of love, is that divine renewing by the Holy Ghost, which the scriptures of truth describe as the beginning of true religion. No means will either produce or keep it in exercise, without the spirit of God.

THE third thing necessary for happiness, is a knowledge of God, who is the object of holy love. Other things being equal, the greater knowledge there is of God, the greater happiness will be; and the existence of sin and misery are necessary, to give creatures the most perfect conception which they can have, of moral rectitude in the deity and in the universe of created beings.

1st. THE introduction of sin and misery, hath been the means of displaying or giving creatures a greater knowledge of God, than they could have attained without such an event.

GOD's wisdom has taken occasion from sin, to bring his love, truth, goodness, and justice, indeed the whole of that infinite virtue, which fits him to be the governor of a rational universe; into much plainer view of creatures, than ever would have been without sin. Had creation taken place, and no apostacy and misery followed, it does not appear probable half as much of God could have been known by any means which the nature of things admits, as may be now known.—God's justice in guarding the rights of the rational universe, against all attacks, would have been wholly out of view. There would have been little room, compared with what there now is, to show his own love of that moral system which he hath instituted. Justice is an amiable part of his rectitude, and that would have been in a great measure out of sight—nothing of his patience and forbearance with sinners could have been seen. His pity and compassion to the miserable could not have been known. His love of holiness and happiness, is manifested in a higher degree by the work of redemption than it could have been by creation and the giving of the law. The love of the father in giving his son; the

the love of the son in dying ; the love of the holy spirit in sanctifying, exhibit divine goodness above all other description. The love of the son to the fathers honor, to the law, and to guilty creatures, manifested in the gospel, which could not have been without an apostacy and misery, is unparalleled ; and it is what, creation without redemption never could have discovered. Indeed, the most that men know of God's moral nature and character comes in this way. No one perfection of the deity can be mentioned, that is not highly illustrated, by the work of redemption ; for which the apostacy and misery of sinners was a necessary antecedent. In this great work, the moral nature of God is highly acted out ; his character as a moral governor displayed ; his feelings in governing the universe unfolded ; and the end to which he is bringing all things revealed. This increased knowledge of God, which comes out of the apostacy and misery of some part of the universe is not limited to men. *The angels desire to look into these things*—they come from heaven to earth, to learn the character and the plenitude of perfection, which there is in that God, whom they love and adore.

2dly. SUCH is the natural structure of created minds ; that sin, and misery its consequence, are necessary means of giving them the most perfect ideas of the nature and obligations to moral virtue in society. The answer which satan made to Eve was very remarkable. *In the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods, knowing good and evil.* Though his design was insidious and vile, he perhaps told the woman nothing but what was in a sense true. That it should increase their doctrinal and speculative knowledge, both of good and evil. The deceiver had made the experiment, and though by a bad heart he was rendered incapable of seeing the moral glory of

God; his knowledge of evil might be the means, of giving him greater doctrinal knowledge of the nature of good, than he had before his apostacy. And if this were the case, he would probably exult and use it as an argument in seduction.

AFTER their eating it is said, *and the eyes of them both were opened.*—Satan's prediction was fulfilled. By becoming acquainted with evil, its nature and consequences, they saw in a new manner, the nature, extensiveness and speculative fitness of that holiness from which they had fallen. —*and they saw that they were naked.* They felt they were guilty sinners, and deserving of God's punishment. An increased doctrinal knowledge of their obligation to be holy, was a principal thing which gave strength to that condemning conscience, by which they knew themselves to be naked. The obligation to truth and its happy effects in society never can be known by a finite mind, so perfectly from speculation; as they may be known by actually seeing truth and falsehood and their effects. The detestable nature of vice, and the fitness of virtue in the social relations, are principally known to us by seeing their effects. We learn our moral obligation to holiness by its own effects; but perhaps still more from seeing the effects of vice or unholiness. Men cannot know in the most perfect manner the fitness of being a good neighbor, parent, child, ruler or subject, nor the wisdom of God in instituting these relations; until illustrated to their knowledge by the characters that are contrary to them. The value and fitness of civil liberty, is best felt by having suffered or seen tyranny. We may go through the whole system of holiness, in all its duties, and find that their nature and our obligation to do them, is obtained principally by seeing the contrary temper and its effects.

It does not appear, that in the nature of things, there is any other possible way of coming so perfectly to this knowledge. Though sinners, are by the badness of their hearts, rendered unable to see the moral glory of God, and in this sense are called ignorant, and will eternally remain so unless renewed ; still it is conjectured, that the sinners of this world have more doctrinal knowledge of God—of the moral and social system—of the nature and reasons for holiness—than the most holy angel or man could have had, without an apostasy and misery its natural consequence. The nature of men and angels is so made, that a sight of evil is the necessary means, of teaching them the nature of good. Men seem to have a general apprehension that a knowledge of evil, teaches them the nature and fits them for the enjoyment of good. If there be such a common apprehension, does it not go far to show the goodness of God in admitting eternal sin and misery into the system, and to prove that it was the most direct way for promoting the good of the whole.

3dly. THE natural structure of created minds is such, that a knowledge of misery, either by feeling it in themselves, or seeing it in others, is a necessary means for teaching them the nature and value of happiness; and of preparing them to enjoy in the highest manner, the good that God is pleased to bestow. Suppose three persons ; one of whom hath never felt or seen pain ; a second hath been in the uninterrupted enjoyment of bodily ease, but hath seen excruciating distress in others ; the third is just recovered from the long torture of a cholic or a gout. What estimate will these persons form of the value of bodily ease ? The second, who hath only seen pain in others will have tenfold more sense of its value, than the first who never saw it. The third, a hundred

fold more than the second, who never felt it; and thus animal ease will appear of a thousand fold more value to the third than to the first; and he is made a happier being by the simple enjoyment of animal ease, than the first would be by the addition of a whole world. If it should be said, that both enjoy the same good, and consequently the same happiness; this is an error. They both enjoy the same object; but not the same good, or happiness. The fact is, the torture of the cholic, hath brought the mind into a situation, that bodily ease which is the object of enjoyment to each, is a thousand times greater good to the relieved person, than it could have been without the intervention of pain. Hence it appears, that misery not only assists us to estimate the value of happiness; but brings the mind into such a state that the object of enjoyment, though the same in itself is a greater good than it could have been without misery. This holds true of all the kinds of happiness, which we ever feel, or are capable of enjoying. Darkness prepares our minds to make light pleasant. Dwelling in a desert to enjoy the beauties of a well cultivated country. Solitude to enjoy the pleasures of company. The bitterness of malice to feel the pleasures of love. The nature of man is so made, and there does not appear any reason to expect an alteration.

On this principle alone, there may be a thousand fold more happiness in the universe, than if misery had never entered it. The elect angels never tasted misery but they have seen it, and through the sight, variated as it is by the infinite wisdom of God, they may become more happy beings, than they could have been without it. Those who are redeemed from among men have both seen and tasted misery, and according to the quantity of their intellectual being, will from this cause be

capable of enjoying higher happiness than the elect angels.

4thly. It further appears, from the structure of created minds, that the eternal continuance of misery, will be a probable means of increasing the quantity of final good. Such is the nature of created and finite minds, that a thing in present view, affects them more strongly and is more instructive, than the same thing can be when contemplated at a distance ; whether the distance be past or future. A sight of present misery is more instructive, and impressions made are deeper, than can be by recollection. Memory cannot be so vivid as present sight. And whatever effects, sin and misery may have in showing the rational fitness of virtue, these effects, will be most powerfully wrought, by having sin and misery in constant view. We are told that the wicked shall be punished in *the sight of the lamb and his redeemed*. The actual sight of their misery, will constantly teach the fitness of holiness ; as it will appear that the misery of the wicked arises from the very nature of that temper which they continue to choose and practise. All this doth not imply that God hath any delight in misery ; but entirely the contrary. When it is seen how beneficial this is to the universe, benevolence will acquiesce in the exhibition, and know that it is perfectly fit it should be made.

FURTHER, it is highly probable, the very same reason which makes it fit, that misery should begin to exist ; will make it fit, that it should exist always. We have seen that neither sin or misery exist for their own sake ; but as necessary means, of bringing into the knowledge of creatures, the nature of holiness, and to prepare their minds to enjoy it. Infinite wisdom will doubtless so order, that the nature of holiness and sin shall be perfectly

acted out. The more the nature of each of these is brought into the knowledge of creatures; the more room there is for happiness. As the exhibition of their nature grows; happiness will increase, and there will be a growing exhibition of both through eternity. It was not fit in the opinion of infinite wisdom that a state of trial should continue through eternity. The trial of some creatures is ended—the trial of all creatures will end at the day of judgment, and a state of continued retribution commence. But it doth not from hence follow, that new manifestations of the nature both of holiness and sin, will not be necessary for the greatest good; and be actually made. And doubtless, the sinful under the wise controul of infinite power, will be placed in such a state, as to be forever giving new manifestations of the nature of sin, and its inseparable effects. This will be a growing illustration of the nature, fitness and beneficial tendencies of holiness; and thus sin and misery will through eternity continue to be the means of promoting the good of the whole. It may be as necessary, millions of ages hence, that sin and misery should continue, in order to make the blessedness of the universe a growing one; as it is now in the beginning of the divine scheme. Some will allow that good may be brought out of misery, and seem reconciled on this ground, that it should exist for a season; but start back from the idea of its being eternal. This, they say, is incredible! That an infinitely good God, should suffer eternal misery in his universe is beyond belief!! But what creature knows this? The good of the universe is to be a growing one, and the continuance of sin and misery may be necessary to make it such. If God, consistently with his rectitude and with his own nature, may make use of misery for a short period, to in-

crease the general good ; he may on the same principles, make use of it eternally. The fitness or unfitness of the thing doth not arise from the period of duration ; but from the use and effects which flow from it. If infinite wisdom can make it useful so long, it will doubtless be eternal.

SEC. 15. OBJECTION. ALLOWING, that eternal sin and misery are necessary to make the most happy universe, it is still unreasonable that any one creature should be made eternally miserable ; and the end of divine goodness may be answered, by a succession of sin and misery in different subjects. This objection hath been virtually answered, in my reply to several other objections ; but I will still attempt a further reply. The good of individuals is not God's ultimate end in creating and governing ; and if it were, it would make him a respecter of persons and a partial being. He cannot regard the happiness of individuals, when that comes in competition with the general good. If his wisdom sees, that the eternal misery of some individuals, will make the universe more happy ; than the misery of an eternal succession of individuals, then a love to the whole will incline him to make individuals forever miserable. We allow that misery is undesirable in its own nature, and no more of it will be admitted, than is necessary for good in the great whole. But it is not less evil or undesirable in its own nature, when thrown into a succession of individuals ; than it is when confined forever to a certain number of individuals. The undesirableness of it does not arise, from its falling on this or that particular person ; nor from the number of persons on whom it falls ; nor from its duration ; but from its nature : and its nature is not changed, whether one or many be the sufferers. God alone can determine, which is most for the public good ; either the suffering of a cer,

tain number of individuals, or of an eternal succession of individuals. Infinite wisdom hath made the choice; human wisdom ought to acquiesce; and benevolence does not see any thing more undesirable, in the eternal misery of a certain number, than it does in the same quantity of misery, spread through an eternal succession of creatures. The probable reason that it appears thus to any, is a lurking fear that eternal misery will be their lot; and on their own partial and selfish principles, they would rather take a turn in misery, than to be forever wretched.

SEC. 16. OBJECTION. COULD not GOD have given to creatures, all that knowledge that is necessary, of himself, and of the nature of holiness and sin, without the actual experiment of sin and misery? Would not a direct, instructive impression from GOD on the mind concerning the nature of these truths have answered all the same purposes, that are gained by the experiment itself; and thus the greatest good of the whole have been obtained, without such an immense quantity of misery, as the doctrine of eternal punishment supposes?

ANSWER. THIS objection supposes sundry absurd things. It as much disproves the existence of sin and misery, as it doth their eternity. That sin and misery have existed is a fact. If it would have been as well, or had been possible for GOD by an instructive impression on the mind, to give all that knowledge, which the actual experiment doth, then it was as unfit that sin and misery should take place a single moment; as that they should remain through eternity. The objection, by denying a fact in the divine government, is an impeachment of GOD; but no evidence against eternal misery.

2ndly. THE objection denies the fitness of the whole scheme and structure of creation, and even of the existence of such creatures as men and angels are; and supposes that another scheme and structure of existence, and other orders of creatures far different in their nature from men and angels, ought to have been made in their place. Certain ways of attaining knowledge, are as essential to the nature of men and angels as the capacity of knowing is. The nature of men is such, that it doth not admit knowledge in any way, but by the experiment of actual existence. A sight of what happens to others, and a feeling of what happens to ourselves are the means of all knowledge; and these imply the experiment of actual existence. If there be such a thing, which is not denied, as is meant in the objection, by direct, instructive impressions from God, still the power which impresses or communicates, acts through the medium of things seen and felt, or of knowledge first obtained by the sight and feeling of actual existence. And it doth not appear, that the nature of man is capable of being informed in any other manner. The gift of revelation, whatever special power God exercises in giving it, still comes in this way; and this method of attaining knowledge, is as essential to the nature of man, as the capacity of knowing is. If a creature were to receive knowledge in another way; he would not be a man; but a creature of entirely a different nature, and one of which we can form no idea. We have no reason to think it possible, in the nature of things, that such a creature should exist.

3dly. THOSE who make this objection, doubtless do it on the supposition; that it is an unfit thing in God and inconsistent with the rectitude of his nature, to make the existence of misery eternal. But if we allow, that the thing itself

would be unfit ; would it not be equally unfit for God to give any such representation to our minds, as truth ; either concerning his own character, or the nature and effects of holiness and sin. It is conceived, that it would be totally inconsistent with the holiness of God to make any representations, on this matter, to the minds of his creatures ; which he could not carry into execution, consistently with the perfections of his nature.

4thly. It would be endless to mention all the absurdities implied in this objection. On beholding the scheme of natural existence, which infinite power and wisdom have produced, we see the whole to be an endless chain of causes and effects. It is the acting out of God, in an infinite succession of events. It is happiness produced by an infinite variety of means and views of the Deity. It is one immense whole composed of innumerable parts, in combination, connection, and depending on each other. In this whole, intermediate causes and means, are as much parts, as those things are, which we call ultimate ends and effects. This system, thus combined and connected is what we call created nature. The connections, powers, and dependancies of the several parts ; are what we call the particular nature of things. If we break in upon this system we know not where the breaking in will terminate. To say that God might give knowledge or give happiness, to any one mind, directly from himself, without the intervention of customary means ; is in fact an objection against all created existence. There is such a connection, between what we call creating and governing wisdom, that an objection against one necessarily implies an objection to the other. To say that God might give, all the knowledge of himself and of the moral system, that is necessary for the greatest good of the whole, without the experiment of sin and misery ; is in

fact saying, that creation might have been better formed. That instead of creating men and angels, a creation of quite another nature ought to have been formed. It is saying, that infinite wisdom and power have been wrong through the whole; and that such a construction of things, as no one knows to be possible, would have been better than that which exists. When men take such grounds of argument, they are beyond conversing with creatures any longer; for they have assumed the place of God, and challenged him in all the vast work of creation and government. Yea more, they profess to have scanned his nature, and determined better than he hath, what he may do in consistency with himself. When objections against the divine government, are of that kind, as to be equal objections against the original scheme of creation; it proves the cause to be a very desperate one. If the present system of creation must be removed to please men, can they promise to make a better one; to make one with more happiness and less misery; or against which fewer objections will arise. The necessity of holiness and of sin, and of their effects, being brought into view by a practical experiment; in order to promote the greatest good of the whole; appears to rise from the very structure and nature of the creation. Can those who contend with ALL-GOVERNING WISDOM, step into his place and do his work in a more unexceptionable manner!

SEC. 17. OBJECTION. If eternal sin and misery be necessary for the greatest good of the universe; still may we not hope that men are exempted from this awful end? The sinful angels have fallen, and as there is no Saviour provided for them, must be forever punished; may we not hope that this will be a sufficient manifestation of what infinite wisdom designed by the introduction of sin?

ANSWER. GOD comprehends his own universe, and he only can tell, how far sin and misery must prevail for the greatest good. We may rest assured, he will not suffer them to extend further, than is necessary for the end designed; also that none will be miserable but those who perfectly deserve it. We must depend on revelation for our knowledge in this matter. Had the whole depended on finite wisdom, it is not probable creatures would have thought, that happiness and holiness could be promoted by such means; but *his wisdom is unsearchable, and his ways past finding out!* This sin and misery, which the proud wisdom of creatures calls a stain on the government of God, will be the means of showing that it is a scheme worthy indeed of infinite wisdom.

REVELATION informs us, that some men as well as some angels, must be forever wretched. It appears to be the design of infinite wisdom, to give the most extended view of holiness, sin and their effects; and to bring them out to the sight of creatures, in all their forms of existing and acting. This was necessary for bringing himself into the most perfect view, and for disclosing both the nature and excellency of his chosen moral system. The event hath proved that infinite wisdom judged it best, sin should be manifested both in angels and in men; and no reason can be assigned, why *eternal* sin and misery should not be necessary in both. If some men continue forever impenitent, they must doubtless be forever miserable; and the eternal impenitence of some men, will exhibit a quality in the nature of sin, which the eternal sinfulness of fallen angels never can do. No Saviour is provided for the fallen angels, and though it be true, that the nature of sin will forever keep them from becoming holy; there are also other things which absolutely prevent their

salvation. They are under a condemning law, which stands in the way of their being restored; and as they are left to make personal satisfaction, there is no possible way of this being done, only by their eternal misery. The case of sinful men is very different. The wisdom of God hath removed out of the way of men's salvation, every thing, except the sin of their own hearts. Here sin appears exceedingly sinful. The unreasonableness and malignity of an unholy heart, appears much more clearly, than it can in a fallen angel. The fallen angel may say, I cannot be saved from misery, if I would repent and love God. In the case of impenitent sinners it will appear that every impediment was removed from the way, but their own will and love of sin. This is a manifestation, which is to be made by the final impenitency of some of the human race. It will be an eternal and visible evidence before the universe; of the nature of sin; of the stubbornness of the unholy will; and that all sinners do delight in their iniquity, whatever they may pretend contrary. Also that they do not choose God and holiness, and such a holy heaven as God offers; because there is nothing but their own choice, which stands in the way of their coming to it. If the greatest happiness depends on having holiness and unholiness set in the eternal view of the universe; we must suppose there are the same reasons, for some of the human race being left eternally in sin and misery; as there are, that some of the angels should be thus left. God will doubtless cause sin and holiness to be acted out in all possible forms; and so far as we can now look into the divine government, there is an astonishing foundation laid for this event. Sin hath appeared, both in the angelic and in the human nature. Sin is continued in those, for whom no Saviour

is provided. Sin is found in creatures placed on probation for recovery ; where an eternal heaven and hell are set before them as motives to repentance. There is sin in those who are to be actually saved, existing in a strange state of warfare with holiness, in the hearts of christians. Finally, sin and its companion misery existing both in the angelic and human natures through eternity. During the whole of eternity, the subjects of this bad temper, will be permitted in new and inconceivable ways, to show the baseness of their characters and the unfitness of a selfish heart. In a most astonishing degree, this will discover to innumerable holy beings, the rectitude of God ; his wisdom in choosing holiness ; the excellency of that scheme of holiness, which he has enjoyed ; the impossibility of creatures being happy, on any other scheme of principles and practice ; and the extreme misery that flows from the contrary.

THIS doctrine, fully vindicates divine wisdom in that immense number of sinful scenes, which are suffered to take place in this world. Their variety is strange—their number is beyond computation—the actors in them are many—the excess of sin is often so great, that even sinners through natural affection weep over it—christians sometimes wonder why their heavenly father will permit it to be thus, and their faith is shaken. Take courage ye friends of God, and let not your faith fail. Michael and his angels fight in heaven, and it is for the same reasons as call you to be bold in this warfare. The captain of your salvation hath infinite wisdom, and he will in the end, present to you a universe containing the greatest possible quantity of blessedness ; and certainly you cannot desire more ! you will for all these things, which you now see and feel, offer praises to God in heaven, which are ineffable in your state on earth.

The immense number of sinful scenes, which now take place ; are necessary to act out the nature of sin in all its possible forms and effects ; and if one of them were omitted, the universe would be less happy and God less glorious. I know your hearts. You will instantly reply, if a change would make God less glorious, let things remain as they are ; for the lessening of his glory, would both injure him and diminish forever the blessedness of all good beings.

MAY I not also address those, who have no desire to be called saints of God and disciples of Jesus ; and assure them, that on their own principles they have no cause to complain.

To carry conviction to your consciences, I will for a moment grant, all that you can demand. That you have the same right to judge in this matter that God hath, and surely you can demand no more.

IN a social system, there are but two possible schemes ; the benevolent and the selfish. Either the good of the whole, or a separate and selfish good must preponderate, and become a commanding principle in the heart. On the benevolent scheme, which regards the good of the whole, it is perfectly fit, that the unholiness and misery of sinners should be permitted. This is the necessary means of bringing into view of the intelligent creation, such truths as are necessary for its highest happiness. With the knowledge of these truths acted out, there will be much more happiness, than there could have been without a knowledge of them. That this is the case I have endeavored to show, from the structure of minds and things as they exist.

FURTHER, it is fit and just on your own principles that sinners should be thus treated in the divine government, and they have no cause to

complain. Allowing to you all which can be demanded, that you have the most perfect right to determine your own temper and actions; allowing also, that a supreme regard to yourselves, is the best and most fit state of the heart; there is still the highest propriety that you should be treated as you are, in the divine government. If you have a right to be a selfish being, still you have no right to suppose yourselves privileged beings beyond all others. God and all creatures have the same right to be of this character, and to act on these principles, as you have. If you may seek a self-exaltment, on private and separate principles; all may do the same. If they suppose on any account, that it will promote their private interest in the smallest degree, to make you eternally miserable, they may do it with as much fitness, as you may oppose them. The selfish and separate system of feeling and acting, really comes to the same thing in practice; as it would be to make power the ultimate rule of right. In practice it always has been the same thing, and will forever remain so. On this scheme, it will be a sufficient justification of any action to say, *he has power to do as he hath done*; or, he has consulted himself and has done right. The only consolation which would remain to sufferers would be this, *I could not prevent it*, and if it is ever in my power, I will treat him as he hath treated me. All this is fit, if your selfish principles of action are so, and you have no right to complain. Whichever scheme we assume, either the benevolent or selfish, it is fit you should be eternally miserable; on the benevolent, because it will be the means of advancing the general good; on the selfish because you cannot prevent it, and an Almighty God hath the same right to make you

miserable as you have to resist him. There is therefore no way to escape misery, but by escaping a selfish, unholy heart. How much more wise it would be, for us to spend our time in doing this, than in attempting to prove all men will be saved.

SEC. 18. OBJECTION. THOSE who believe and preach the doctrine of eternal punishment, have a rigid scheme of faith. They join this with so many other doctrines; such as the necessity of a renewed heart; a life of constant holiness and self-denial; and a regard to the glory of God in all which men do, that if their scheme be true there can be but few men saved. If only a few were to be miserable, to answer some important purpose in the universe; the idea would be more tolerable; but as things are now represented, it spreads a great destruction through the human race, and leaves but few for salvation; which is contrary to the representations of scripture, that the number of the saved shall be innumerable, and that CHRIST shall see of the travail of his soul and be satisfied.

ANSWER. WE often hear declamation on this subject, including the ideas suggested in the objection, and perhaps some others. Much that is said in this loose way, cannot be brought to a point of investigation. Much that is said, is also addressed to the interested feelings and passions of men, and will appear to them to have some weight, until their feelings are changed, or their passions cooled by rational inquiry. Those objections, which are incapable of being reduced to a point; or that address nothing beside the passions, are often found to be most successful in bewildering men and leading them into error. The strictness of those who vindicate the doctrine of eternal punishment, is no proper argument against that doc-

trine, if there be sufficient evidence to support it. The doctrine of the new birth, or a renewed heart by the spirit of God; of the necessity of christian holiness and self-denial; and of acting in all we do for the glory of God, stand on their own evidence; and so doth the doctrine of eternal misery. The writer and many others believe these doctrines, rigid as they are called, to be doctrines of CHRIST, and that they explain the nature and way of salvation. Some reject these doctrines, who are still firm believers of eternal punishment, which shows that there is a peculiar evidence, standing on its own ground, that this will be the event. The question at present in debate, is not what are the qualifications for salvation, but whether all men will be saved.

THOSE objections against eternal misery, which arise from the many or fewness of the number to be saved, in the present conception of men, are of little weight; and they are evidently brought forward by the selfish feelings of the objector. Fear, and a sinful love of himself have a great share in the business. He would be willing that some few should be miserable, to promote important purposes in the universe; but so many as he thinks must be condemned, on what he calls a rigid scheme, he fears would include himself; and he therefore intends to be rid of the doctrine at all events. There is much reason to fear, that his rash resolution comes from a knowledge that he is not renewed by the spirit of God, and from a dislike of the holiness, self-denial, and devotedness to God, required in the christian practice. If he can free himself from the fear of eternal punishment, he can live quietly as he wishes to do. Such feelings of self-love and fear, have a prodigious influence in biasing the judgment of men on this important point. In all this, there is no ar-

gument, but only interested and sinful feelings against the divine government. However men may think, in order to make their own state safe, God in his infinite and wise goodness, will go directly forward in his own plan, executing that which is for the greatest good.

As to the question, whether few or many will be lost, in comparison with the whole; or whether few or many of those who now live, or have lived in the world will be lost; they belong to God and not to man to determine. He has determined in wisdom and in goodness, and the end will give proof of his perfection.

THAT an innumerable number will be saved from among men; and that CHRIST will see of the travail of his soul until he is satisfied; are truths which cannot be questioned, for it is the uniform representation of God's word, that this will take place. It must be allowed, that an immense number of mankind in the present and in all past ages, have given too little evidence of a holy and heavenly temper, but this is no proof that there will not be many more saved, than are lost. Those who have studied the scriptures, are sensible that another state of things on earth is promised. The church, in dependence on these promises, is daily praying for their accomplishment; and though the present period be a dark one, there is abundant evidence that God is rapidly fulfilling his threatened judgments on mankind, and preparing the way to set up the redeemer's kingdom on earth, with a new degree of glory and success. Almost half the Bible is filled with promises and descriptions of that blessed day, when the earth shall be filled with holiness, and converts be multiplied as the sands on the sea shore. In that period of promise CHRIST will see of the travail of his soul and be satisfied,

If it should be objected that this is visionary ; we reply—That such an opinion is confirmed not only from the prophetic promises of God, who knows and can reveal his own scheme ; but also from other principles which have been abundantly brought into view.

God hath permitted sin and misery, in order to cast light on the nature of holiness and of the moral system, and this will be the means of assisting his people to make swift advances in holiness and happiness. On these principles, it is reasonable to suppose, that a great proportion of those beings, who are to make a manifestation of the nature of sin, will be among the first, who are called on the stage of being. The happy subjects of divine grace, who are yet to be called into existence, will come forward with every advantage for a rapid improvement in the knowledge and love of God, whom they will serve eternally. They will look back on the past ages of the world ; and from the history of mankind, which will be faithfully transmitted to them, learn the nature, tendencies, conduct, and effects of a sinful temper ; by all the sins and wicked actions that have been perpetrated. They will learn the divine character from his past government. The scheme of redeeming wisdom and goodness is but beginning to unfold ; and the inhabitants of that happy day, will in a very short time, obtain more knowledge of God and of the moral system, than they could have done had they been first called into existence, and the manifestation of sin made afterwards ; so that at the day of judgment, it is probable they will be much more holy and happy beings, than if the earthly state of the church had been brought forward in a reverse order. It therefore appears that one of the leading principles in our investigation, corroborates the expect-

ation of the church ; that its last days will be its most prosperous ones, and the period when the greatest part of CHRIST's people shall be gathered in. Prophecy speaks of a great falling away near the end of the world ; and it would be easy to show, this is agreeable to the principles that have been advanced. In the days of the millenium there will be a great increase of light. This will arise from an abundance of the influences of the holy spirit ; and from a prevalence of real religion, by which men will be disposed to examine and collect evidence of truth, which now lies scattered. A general practice of religion and godliness, will show their beauty, fitness, beneficial tendency in society, and the strength of moral and holy obligation on men to serve God and obey his law. All religious duty will appear with great plainness. The evidence of the truth of the gospel will arise to the highest demonstration, and there will be the best advantages for obtaining salvation. After the power of religion has prevailed for ages through the whole world, and the beauty of its spirit and order is shining in every place ; to see infidelity and all its train of vices rising anew, in the face of such light and such benefits as men enjoy by means of religion, will be an astonishing evidence of the natural corruption of the human heart, of the baseness of a sinful temper, and of its just desert in the government of God. It will also show that all which is good in men, comes from the sovereign influence of God's spirit ; and that all the excellent orders and means, which will probably be established in the millennial church, are insufficient to hold men in gospel obedience, a single moment, when the spirit is denied. Holy prophecy speaks of this great apostacy, as immediately preceding the last judgment. It will compleat the display and evi-

dence of the nature of sin, and prove the judge to be infinitely holy and wise, in punishing impenitent sinners with an everlasting destruction. Though the gospel hath had less effect than short sighted men would wish; the whole is ordered by an infinite God, to make the most rapid advance towards the greatest possible quantity of holiness and happiness. The use which we should make of the present dark state of things, is not to determine there is nothing in religion, or that all men will be saved; but to excite our own fears of falling short. For if we are brought into being, at a time, in which there is reason to believe a less proportion of men will be saved, this is a motive to use the more diligence in making our own calling and election sure, and to fear that we shall fall short through some delusion. We should not wish to know how many will be saved in this dark period of the church. Enough will be effectually called to bear a witness for the truth, and to give the sinful world a practical view of the nature and effects of holiness; so that their inexcusableness will be perfect.

WHETHER in the most successful periods of the gospel, there may not be some few left in the deepest sin, in order to give others an ocular view of its nature and effects, the event only can show. That God who reigns will do all things wisely and for the best. When the divine government of the world is opened and explained at the day of judgment, he will be glorified in his saints and admired in all them who believe. The riches of divine grace will be magnified. Every mouth will be stopped, and all the works of the Lord appear to be right and good!!!

SEC. 19. OBJECTION. MAY not annihilation be the evil meant in the penalty of the law, and in the threatening of the second death?

1st. ANNIHILATION is a total cessation and loss of existence. The creature is extinct, and is a subject neither of good or evil. Only a few who have the christian scriptures have fallen into this notion. This few are much divided in their opinion, how annihilation is to be considered, as it relates to GOD, and the creature who loses his existence. Some seem to conceive, that annihilation is a kind of eternal punishment or evil on the annihilated person; but it is difficult to see how this should be the case. The prospect of annihilation may be an evil, for in this case, there is a conscious existence to endure the apprehension; but to tell of its being an evil, to one who hath no existence is unintelligible to common sense. If annihilation be the punishment meant by death, in the penalty of the law; then the penalty is to be considered only as an inducement not to sin, and not as an evil to be endured by the sinner after his transgression, for the ceasing of existence, must end all suffering.

2dly. NEITHER is it conceived that annihilation can bring any glory to GOD. The appearance of such an event would be this; that GOD had created a being capable of doing his duty, and honoring his maker; and this creature had become rebellious, irreclaimable and a real evil, from which his creator had no way of delivering himself, but by the destruction of that existence, which his own almighty power had made. It is difficult to put any other construction upon annihilation, as an evil that is to follow sin. It looks like disappointment in a plan of existence and government, and such a kind of disappointment as infinite wisdom and power will never suffer. It will not do to compare this to the case of eternal misery. In that case, though there may be a disappointment to the wishes of the creature him-

self, there is no disappointment to God; for the existence and sin of the creature, by a display of moral truth and its contrary, may be the means of increasing universal happiness which was God's motive in creating, though it be not the means of the person's own happiness. It is difficult to conceive how non-existence should display existence with its relations and duties. Therefore it is supposed, the glory of God cannot be advanced by the annihilation of a sinner.

3dly. THE holy scripture, in many places speaks of the last punishment of sin, as designed to display the mighty power of God. Rom. ix. 22. *What if God, willing to show his wrath, and make his power known, endureth with much long suffering the vessels of wrath fitted to destruction?* Is annihilation an act of power in God, or the contrary? I think not an act of power, but the cessation of all power. If it were an act of power which created, and the continuance of existence depends on the continued exercise of that power; then the discontinuance of all exercise of power, would result in annihilation; and there seems to be no fitness in calling this the making of power known.

4thly. THE few who plead for annihilation, as the final punishment of impenitent sin, are professedly of opinion that eternal misery is inconsistent with the benevolence of God, and they choose this as an alternative more consistent with infinite Goodness. But it is not seen, how any principles can be assumed to make annihilation consistent with infinite benevolence; which will not also reconcile eternal misery with the same benevolence. Benevolence is a love of happiness, and though annihilation doth not in itself imply

any positive misery ; it is still as inconsistent with happiness as positive misery is.

If the happiness of every individual, be the object of divine benevolence ; then annihilation and eternal misery are both against it. If the general good be the object of divine benevolence, and annihilation be compatible with this ; for the same reasons, eternal misery may be compatible with it likewise ; because annihilation is as really opposite to individual happiness as eternal misery is. So that those who reject eternal misery, and fall in with the idea of annihilation, in order to save the benevolence or goodness of God from dishonor, seem not to have attained their end.

FURTHER, it is conceived that annihilation is less consistent with benevolence than continued misery is. Their beneficial use, in the hands of infinite wisdom are the only ground on which either of them are consistent with benevolence ; and it is very difficult to conceive, how so beneficial a use in the purposes of a holy government, can be made of annihilation, as may be made of continued misery.

5th. THE descriptions of sinners punishment, which are found in God's word, are not consistent with annihilation. They are to arise to everlasting shame ; and this implies everlasting consciousness. The smoke of their torment is to ascend up forever and ever. All the places in God's word, and they are very numerous, which describe punishment to be eternal, directly contradict the idea of annihilation. Eternal suffering and eternal punishment, imply eternal and conscious existence, in order to be the subjects of that suffering. Annihilation prevents an eternal good, but it is not eternal suffering ; and there is no greater propriety in saying that an annihilated sinner is punished or suffers eternally, than

there would be in saying ; that all those possible but not actual beings, which men suppose they can paint in imagination, are eternally punished because they never received an existence.

IN the next place, it becomes us to inquire whether any of the words, which are used to describe future punishment, do naturally convey the idea of annihilation or extinction of being. And I think it is not bold to assert, that not one of them conveys such an idea either naturally or even in their most figurative use. The words most favourable to such a supposition, are perhaps the following. *Death, perish, consume, destroyed, end, burnt up, &c.* Neither of these words, naturally mean any thing more than a change in the manner of existing, and that the change is for the worse. When we say a man is dead, no mortal understands by this that the man is annihilated ; but only that his manner of existing is changed. There is no other reason to suppose that the second death means annihilation, than that the first doth, especially when we are told that the second death, is being cast into the lake of fire and brimstone. Or if we say that a man hath perished ; or is consumed ; or destroyed ; or come to his end ; or burnt up ; no man by these understands annihilation. This shows that the natural meaning of the words implies only a change in the manner of existing and not extinguishment of being. The figurative use of these words certainly doth not countenance the idea of annihilation. In the figurative diction, we say that a man hath suffered destruction, and there is an end to him ; when all his prospects, and hopes of what the world call happiness and greatness are cut off. None of the words or descriptions used in the scriptures of God, either naturally or figuratively mean an extinction of being ; and as words are

understood by mankind, there is not a single hint of such an event through the whole Bible. If it be said, that the meaning of such words when applied to matter, only means a change in the manner of existing; but applied to mind must intend destruction of existence. On this I would observe—that all words in their original use, were applied to sensible and material objects and they are borrowed in describing moral and intellectual subjects; but though borrowed, we have no right to use them in a borrowed or different sense from their original sense, except on the direct authority of revelation, or from the necessary nature of the subject. And in the present case, it is presumed there is no authority in revelation more direct than the words we are considering; also that there is nothing discoverable by human knowledge, either in the nature of God or of a sinful mind that necessitates annihilation.

6thly. THERE is nothing in the analogy of nature so far as we can at present examine it, which intimates annihilation; or that any existence either material or intellectual will be extinguished. There is a general uniformity in the works of God, which we call the analogy of nature. This is designed for the direction of creatures in truth, duty, and their expectations of futurity. On examination, we find that the truths of revelation are confirmed by the analogy of nature, as might be illustrated in innumerable instances, especially in those that relate to a reward consisting in happiness or misery. In all nature we see nothing that appears like annihilation. Substances change their qualities; their manner of existing; their capacity of being acted upon; their place; and they put on different appearances; but they do not loose their being. There is nothing, either in nature or revelation that countenances the

notion of annihilation ; and it appears to those who have most thoroughly examined the subject, like the fancy of a mind, which is ready to subordinate the counsels of infinite wisdom to its own weak invention ; or of one who loves sin, and with trembling guilt wishes to retire into the shade of non-existence to escape its consequences.

7thly. It is apprehended, that those who have embraced the opinion of annihilation as the final punishment of impenitent sinners, have been led to it, from an apprehension that the existence of sin and sinners, is a misfortune to the divine government ; and that God esteems them, as men do those natural or moral evils, from which they wish to be entirely delivered ; but it should be considered that nothing can in this sense be an evil to God. There is no more sin, nor any greater number of sinners than he originally intended to admit into that scheme of existence and government, which his wisdom most approved. The introduction of sin, though sin be detestable in itself, is no blemish to the divine plan ; no misfortune to the divine government. If God were to concert his own plan again, he would order it as it hath been from eternity, and would admit the same quantity of sin, and the same number of sinners as have existed. To suppose otherwise, would be to suppose that infinite wisdom had not done best, or was disappointed.

God views sin with abhorrence, because it is in its nature wrong, and in its genuine consequences mischievous ; but he doth not like his own plan the less because sin is in it. And though his whole nature be opposed to the nature of sin, he knows how to promote by it that in which his nature delights. Inattention to this truth, hath made some suppose, that God views sin and sinners in the same manner that men view the

natural evils from which they wish to be wholly exempted, and as a misfortune to his government, from which he wishes to be delivered. They hence lead themselves to think, that after he hath a long time unavailingly tried to reclaim the wicked and doth not find the effect produced; that either in despair or the rashness of angry impatience, he destroys their existence. Such apprehensions of God and his government are as dishonorable to a being of infinite power, wisdom and goodness; as the event is improbable. Let sinners therefore repent, or expect to meet such eternal misery, as omnipotence can inflict.

SEC. 20. I HAVE repeatedly expressed an opinion, that the great and solemn subject we have been considering, must be ultimately determined by the testimony of divine revelation. In the first part of this work, I have endeavored to lay some part of that evidence in a collected view before my reader. And though some reasoning hath been used to reconcile future and eternal misery with the infinite benevolence of God, I desire to be sensible that his word is the supreme light by which human judgment is to be guided; and that what God saith to be just and consistent with his infinite goodness, cannot be contrary to it; even though men are unable to comprehend their consistency. I have hitherto supposed that those whose sentiments I oppose believe the scriptures to be the word of God; but there are some who call themselves universalists (with what fairness they do it, is not for me to determine) who either totally deny the scriptures, or discard such parts of them as are not agreeable to their own notion.

SUCH I now address, and request to know of them, on what evidence they can build a belief, that either all or any part of men will ever be perfectly happy. You speak in strong terms that

all will be happy ; but how do you know it ? Or what evidence can you adduce to render the event in any degree probable ? By rejecting the scriptures, you have deprived yourselves of all evidence immediately from God himself. You are left to the dim guidance of reason and experience. I will not tell you how weak your reason is, as I suppose it to be equal to the reason of any other men, and in the present instance, will allow it to be the greatest among mortals. Yet what is your reason, with all the accuteness that is allowed to it ? Is it an intuitive view of futurity ? Not this certainly ; for daily events show that futurity is as much hidden from you as from others. Is your reason a faculty or power of looking immediately on the nature and counsels of God, without the instrumentality of means ? I think this will not be pretended. I will tell you what your reason is, and how far it will go in determining this point. Your reason is the power of judging, from evidence presented before the mind, of the probability or improbability of certain supposed facts that are present or future, and of the truth or falsehood of certain propositions. The fact fought for is this ; will any or all men ever be perfectly happy ? The only evidence from which you can possibly judge, is past experience in nature, for you have no revelation to guide you. Your only evidence of duration or existence to come, is taken from duration or existence past. Your only evidence what kind of a God the Lord is and what he will do in time to come, must be taken from what he hath done in time past, and the experience you have had of him in the works of nature and providence. Have you ever seen perfect happiness, or such as is commonly described by the name of heavenly ? Is there reason to suppose, that any man among all who have lived before us attained it ? Doth there not appear to

be in nature, so far as you can examine it, a foundation laid for pain, dissolution, sorrow, disappointment, grief, the vexation of passions, and the turbulence of opposing parties and opposing interests? Doth not natural good draw natural evil after it? Is there not in the nature of things, according to all you have seen and experienced, as much a time to decrease, to weep and to die; as there is to increase, to laugh and to be born? Say not that this is nature's childhood, and that something better may be expected from her hereafter; for if said thou knowest it not, and another with equal assurance, may say it is her old age, and something worse may be expected. Or if you tell me, that God is good; this I will not deny; I will allow him to be just as good as these things indicate, and no better; for this is all the evidence which you have, without a revelation, that he is good; If a good being hath dealt thus for six thousand years, why not the same forever?

WHEN you dismiss your friend on a journey, it may be to meet all the evils that he can endure in this manner of existing; and when you dismiss him in death, it may be to meet all the plagues of another manner of existing. Reason, judging from experience, instead of promising a heaven or state of perfect happiness to all men; cannot promise or even give probable encouragement, that any one creature will ever come to such a state. And reason is not to be faulted, for it judges the best it can from the evidence presented before it. How many come into a bitter existence in this world; live groaning; and die in torment. How many are there, whose whole lives are filled with sorrow; and why may it not be thus with the existence to come? Let those who deny divine revelation, beware how they tell

of a goodness in God, which will bring all men to perfect happiness; for the evidence from experience in nature, by which only they can tell what kind of a being God is, directly contradicts it. The best that we can expect by this information, is that there will be an eternal mixture of pleasure and of pain; and a reward of enjoyments and curses, on which the mind of man after it hath experienced them, even in their best state, writes the motto vanity of vanities all is vanity.

If to this it be objected, there is a general persuasion in the minds of men, of a benevolent goodness in God, which will make some, if not all creatures perfectly happy; I allow that there is such a persuasion, but it came from revelation and not from experience in nature, by which alone the rejector of revelation must learn the character of nature's God. If there had been no revelation, there would have been no such opinion. If it comes from revelation, then let this revelation decide the point; whether only a part or all men are to be saved, and the way in which salvation is to be obtained. The point is determined in the holy scriptures. The door is set as wide open as it ought to be, by a promise to all who repent, believe in the son of God, and live in holy obedience to the divine law.

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PART III.

SECTION I. NOW come to the third part of this work, containing some extracts on a late publication entitled "Calvinism improved," of the subject illustrated as a type of test respecting in the salvation of all.

This publication is introduced to the public as a posthumous work of the late Rev. JOSEPH IVES.

It is always interesting, when posthumous publications discuss those subjects, which it is known will become matter of public controversy. It must be expected that some person will attempt a review of terms which he supposes dangerous to the present and future interests of men. In most such cases, there are surviving friends who have a tender feeling for the reputation of their deceased. To conduct a controversial discussion with candor is very difficult, and perhaps was never perfectly done. In the present instance, some of the friends and connections of the deceased have committed his sentiments to the public, and they could not but know them to contrary to the ancient orthodoxy of this country, that a review (tranny) would be excited. They also knew that their friend could speak no more in this world to vindicate his own opinions. The writer, though a junior in years, and much inferior to Mr. Ives in position, was induced to number himself among his friends and acquaintance, and took no objection to imitate his reputation. A recension of his sentiments, and not a belated one of the man is

P A R T III.

SECTION. I. **I** NOW come to the third part of this work, containing some strictures on a late publication, entitled " Calvinism improved, or the gospel illustrated as a system of real grace issuing in the salvation of all men."

THIS publication is announced to the public, as a posthumous work of the late Rev. JOSEPH HUNTINGTON, D. D.

IT is always unfortunate, when posthumous publications discuss those subjects, which it is known will become matter of public controversy. It must be expected that some person will attempt a refutation of tenets which he supposes dangerous to the present and future interests of men. In most such cases, there are surviving friends who have a tender feeling for the reputation of their deceased. To conduct a controversial discussion with candor is very difficult, and perhaps was never perfectly done. In the present instance, some of the friends and connections of the deceased have committed his sentiments to the public; and they could not but know them so contrary to the ancient orthodoxy of this country, that a severe scrutiny would be excited. They also knew that their friend could speak no more in this world to vindicate his own opinions. The writer though a junior in years, and much inferior to Dr. Huntington, was suffered to number himself among his friends and acquaintance, and feels no disposition to injure his reputation. A refutation of his sentiments, and not a defamation of the man is

the object of the following remarks. Justice to the truth will be attempted, and it is hoped without the appearance of party spirit, or personal ill-will.

DR. H. has chosen the name limitarian, to designate those who believe that a part of men will not be saved. I have no objection against any name, if all who use it will carefully attend to the sense in which it ought to be understood. If by limitarian be only meant, one who believes that some men will fail of salvation, I have no objection to it. But in the Doctor's book, there are sundry passages which insinuate; that those who think different from him, limit or set bounds to the infinite goodness of God. Such insinuations are totally contrary to fact. It is the infinite goodness of God, and not the limitation of his goodness, which will incline him to administer eternal punishment. The most perfect and eternal happiness of the universe, is his motive for admitting partial evil. It has been necessary in the periods past, and nothing appears but it may be necessary in all duration to come. If it be a fact, that there is more blessedness in the universe with some evil, than could have been without it; then it is God's infinite goodness and not a limitation of his goodness, which ordains eternal punishment. The misery of some individuals who deserve such an end, is no evidence against divine love; for his primary motive in governing, is not individual but general good. All arguments on this subject, which stand on the ground of individual creature happiness, are selfish and unholy. Dr. H. in various parts of his book expatiates much on the infinite mercy of God in the gospel, and seems to conceive such descriptions to be arguments in favor of Universalism; and that his scheme represents God more good, than what

has been the common opinion of the christian church. But all this is quite away from the subject. God's goodness and mercy may be infinite, and the universe the most blessed, and still individuals may be unhappy.

Dr. H. as is right, professes to take revelation for his principal guide in this subject; but he has some recourse to human reasoning, and so far as he rests his opinion on this, he ought not to have supposed it sufficient to speak diffusely on the mercy and goodness of God, but to have proved that the eternal misery of an individual is inconsistent with his goodness; and I do not recollect through his whole book a single argument to prove that the eternal misery of individuals, is inconsistent with the greatest blessedness of the universe collectively.

To show my own opinion of the plenitude of divine goodness, I will express the following sentiment, That the universe will not only in the end contain the greatest possible quantity of happiness; but in every period of its duration this hath been, and will be the case. If this world of creatures, considered separately for the time they have existed might have been happier; this is no evidence that the universe could have been. We do not understand the connections between the parts of an immense whole. I do not know, that we have any right to suppose, infinite wisdom must diminish the quantity of happiness in the beginning to make it the greatest in the end. If this conjecture be true, and I think no man can disprove it; I also think it exalts the divine character; it will then follow, that eternal misery is as reconcileable with infinite goodness, and as probable on rational grounds, as the present misery is which we all feel. If we were filled with that benevolence which subordinates private to public

interest, it would give us a new view of many divine truths, with which men have quarreled from the beginning.

SEC. 2. IT will appear to those who have read the Doctor's piece, that he was in the fullest sense a universalist, and this was his favorite doctrine; at the same time, some fundamental doctrines of truth and the express declarations of scripture struck his mind so forcibly, that he could not give them up even to carry a favorite point.

I WILL make a quotation of several passages from his book.* Page 144. "The doctrine of the
 " total depravity of human nature, is so plain a
 " doctrine, that we cannot deny it without reject-
 " ing the whole authority of divine revelation."
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 " thought of man's heart was evil only and that
 " continually." The depravity was total, and
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 " moral kind, but enmity against God.

THE doctrine of depravity, consisting in enmity or an alienation of the affections from the moral character of God and from all holiness, is denied by many, who call themselves universalists, and they build on this ground.

THE last quotation gives the Doctor's idea of human depravity, as consisting in enmity or an alienation of men's affections from truth and infinite holiness.—The next will give his notion of the deserts of such a character. Page 46.—
 " To argue as some do that it is not just for God
 " to punish us eternally for transient sins in this
 " world, is the perfection of absurdity, and arises

* As there may be future editions of Dr. H's piece, I ought to give notice that my references are to the first edition, printed at New-London by SAMUEL GREEN, 1796.

“ from a total ignorance of God and ourselves
 “ in the true character and relation of each”—
 page 45 “ endless duration of torment appears
 “ obviously just : no more than we deserve, and
 “ not in the least cruel for God to inflict. Should
 “ we, *in fact*, fall under it, every mouth would
 “ be stopped, and every soul would be convinced
 “ of such guilt before God, as to render this
 “ punishment equal in reason and justice.”

THERE cannot be more express concessions than the above, that men deserve endless punishment—that it would be just and reasonable in God to inflict it ; and if it would be according to *justice* and *reason* for God thus to do, as the Doctor says it would, may we not infer that his character will be glorious in doing it ? Are not all his perfections agreeable to reason and justice ? And is not that which is agreeable to reason and justice agreeable also to his perfections ? Why then does the Doctor, very often insinuate, that our notions are unworthy of God, when we think nothing of him, or his government, but what he himself allows to be according to reason and justice.

THE infinite evil of sin is another point, on which I will recite his opinion. Page 45. “ If
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 “ God is not a being of infinite perfection and
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 “ ism ; for if there is not such a God there is
 “ none. Our sin can be an infinite evil only in
 “ one sense, as opposed to a being of infinite
 “ perfection” “ Our punishment can be infi-
 “ nite only in one sense, viz. endless duration ;
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 “ torment appears obviously just ; no more than

interest, it would give us a new view of many divine truths, with which men have quarreled from the beginning.

SEC. 2. IT will appear to those who have read the Doctor's piece, that he was in the fullest sense a universalist, and this was his favorite doctrine; at the same time, some fundamental doctrines of truth and the express declarations of scripture struck his mind so forcibly, that he could not give them up even to carry a favorite point.

I WILL make a quotation of several passages from his book.* Page 144. "The doctrine of the
 " total depravity of human nature, is so plain a
 " doctrine, that we cannot deny it without reject-
 " ing the whole authority of divine revelation."
 " Every power, every faculty of the soul was left
 " without any degree of moral good: all dread-
 " fully polluted," "every imagination of the
 " thought of man's heart was evil only and that
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“ we deserve and not in the least cruel for God
 “ to inflict.”——The Doctor has here conceded the infinite evil of sin, and the justice of eternal punishment in the very sense which those who believe future misery mean to establish. This concession overturns most of the arguments on which many other universalists depend.

It is hoped that those gentlemen, who have endeavored to criticize misery out of the universe, and furnished the world with many grammatical remarks on the original words, translated, forever, eternal, everlasting, &c. will be convinced by what Dr. H. says in pages 46, 47, and 48, of his book. “ Now does the Bible plainly say that sinners of mankind shall be damned to interminable punishment? It certainly does as plainly as language can express, or any man, or even God himself can speak. It is quite strange to me, that some who believe that all mankind shall be saved, trifle as they do with a few words, and most of all with the original word and its derivatives translated forever.”——“ They therefore, who would deny that the endless damnation of sinners is fully asserted in the word of God are unfair in their reasonings and criticisms.”

BUT though Dr. H. allows that the Bible declares the interminable damnation of sinners, as plainly as language can express, or any man or even God himself can speak; he still professes to believe, that all men will be forever happy;——Now to have this a rational belief, it must be built on evidence greater than words can express, or than any man or even God can speak; because the counter-evidence that the misery of sinners will not terminate, is as great as words can express or God can speak. If therefore there be not greater evidence of Universal Salvation, than

GOD can speak, it does not seem that the doctrine is yet established. How this greater evidence appears, is among those dark things which men in general do not comprehend.

FURTHER, Dr. H. allows through his whole book, that sinners deserve eternal misery—that **GOD** was under no obligation to find a redeemer, and that if he had not found one, men must have been miserable forever.—Let us make the supposition that a Saviour had not been provided, and then according to the Doctor's idea all would have been miserable. But how could **GOD** have assured them of it, more plainly than he now has assured us, that some will be miserable though there be a Saviour. **GOD** hath now told us, saith Dr. H. as plain as he can speak and as words can express; and if there had been no Saviour could he have told it more plainly? If we ought not to believe this plain speaking, neither ought men without a Saviour to have believed it.—Suppose **GOD** had gone further, and placed the first sinners under the pains of damnation; neither would this be any evidence of interminable misery according to the Doctor's scheme; for he represents all as being now in a state of damnation and suffering its pains.—If neither suffering the pains of damnation nor **GOD**'s assurance as plain as he can speak, are sufficient evidence against the termination of misery; it does not appear that any evidence of this awful fact, could have been given even if a Saviour had not been provided. Many other difficulties attending his scheme of evidence and belief will appear in the course of examination, all of them tending to infidelity.

SEC. 3. **THE** best view which I am able to obtain of what Dr. H. calls his capital argument is in the following passages, similar to which many

others are scattered through his work. Pages 27, 28. "It will abundantly appear in the sequel, "that we must keep our ear open to the voice "of pure justice to man as he deserves out of "CHRIST; also to the voice announcing what "shall in very deed, through infinite grace, take "place with respect to man in CHRIST: or it "will be wholly in vain, for all the wit, and art in "the world, to make any thing better of the holy "scriptures than a long, solemn series of the "most palpable contradictions." Page 32. "GOD displayed in an absolute character without "any intimation of a mediator, this is moral law "and all glorious. GOD displayed to man in "a mediator; this is gospel, pure gospel and "exceedeth in glory." "We find the law and "gospel displayed side by side through the whole. "The law every where sounds with awful terror "in accents of pure justice, towards man, without "a Saviour. The gospel is all mere news, good "news, glad tidings through a mediator." "The moral law every where speaks to man in "his own personal character; the gospel in that "of the Messiah. The law tells what man deserves in his own personal character; the gospel what the son of man, the son of God deserves." "The divine law enjoining perfect "obedience, on pain of endless misery, runs "through the whole of divine revelation from "beginning to end; and so does the gospel, exhibiting a salvation fully tantamount." Page 34. "The gospel is all mere news and good news." "The gospel is pure tidings, and more it is good "tidings. Whatever is law in any part of the "sacred writ is founded on the nature and character of GOD, adapted to man's nature, and his "relation to GOD. Whatever is gospel in any part "of the bible is founded wholly on JESUS CHRIST

“his character and offices.” Page 35. “The
“law speaks in righteousness; every where de-
“nounces what is just and equal towards man.
“It thunders aloud the true desert of man. But
“it speaks not what shall in fact take place on
“man, and his surety both; or on man at all
“in faith and union with CHRIST, or any other-
“wise than in his surety.” Page 42. “The gos-
“pel on whatever page of sacred writ it is found
“either in the Old Testament or New—knows
“nothing at all of misery or torment or the pun-
“ishment of any creature under heaven, I should
“have said mere creature. Page 43. “The
“voice of the whole law and the voice of the gos-
“pel are exceedingly distinct and diametrically
“opposite. The law demands perfection;
“curses for want of it; and cries vengeance.
“The gospel points out perfection, highly ap-
“proves of it and the imputation of it; and pro-
“claims salvation. The law says do well and
“thou shalt live. The gospel says thou shalt live
“because CHRIST lives and shalt do well. The
“moral law is no news at all, it is what our rea-
“son dictates and approves. The gospel is all
“news, it is all good news, and there is not one
“word of bad news in it. Page 191. “I read-
“ily grant, if this distinction which I would ev-
“ery where keep in view between the voice of
“justice and that of mercy, the display of law
“and that of gospel, running through the whole
“word of God, is without foundation, my whole
“argument falls to the ground.” This last quo-
tation is from the latter part of the book, after
Dr. H. had mentioned his principal arguments,
so that he must consider this as the pillar of his
scheme.

THE Doctor's notion seems to be, that as the
law is a dispensation carrying death to all men;

to the gospel is a dispensation carrying life to all men—that between the law and gospel there is a direct opposition, and in their nature they tend to different ends in the divine government.

To confute these representations, the following things will be attempted.

1st. To show, that the gospel contains threatnings of death, and impenitent sinners will be as much condemned by the gospel as by the law.

2d. To show, that there is in no sense a contradiction or opposition between the law and gospel.

1st. THE gospel contains threatnings of death, and sinners who are finally impenitent will be as much condemned by the gospel as by the law.

NEITHER the law nor gospel give life or death, independent of the moral temper and actions of men. The law in itself, hath the same power to give life as to give death. To the obedient and holy the law gives life. It gave life to Adam so long as he was a holy being, and it now gives life to all those beings who have not sinned. To the disobedient, by means of their sin it gives death; and as all men have become disobedient, they are under a sentence of condemnation. Therefore Paul says in Rom. vii. *“The commandment which was ordained unto life, I found to be unto death. For sin taking occasion by the commandment, deceived me and by it slew me. Was then that which is good made death unto me? God forbid; but sin that it might appear sin working death in me.”*—It seems, the Apostle conceived it was sin carried death and slew him, and that the law in its own nature was ordained unto life.—So it is with the gospel, there are conditions on which life is offered, repentance towards God and faith in our LORD JESUS CHRIST; and if there be not a compliance with these conditions, the gospel be-

comes a dispensation of death to finners, as much as the law is ; yea of a much more awful death, than the law threatened.

THOSE who are impenitent will be judged, condemned and eternally punished as much, by the gospel as they are by the law. In Rom. ii. chapter, after the Apostle, had spoken of indignation, wrath, tribulation and anguish, he tells us when these shall be, verse 16. "*In the day when God shall judge the secrets of men, according to my gospel.*" Here it is according to gospel, that indignation and wrath are rendered unto men. If men are to be judged according to the gospel, the gospel must contain both a law and a penalty.——Paul tells us that a dispensation of the gospel was committed to him, and describes the effects of his preaching. 2 Cor. ii. 15, 16. "*For we are unto God a sweet savour of CHRIST in them that are saved and in them that perish ; to the one we are the savour of death unto death ; and to the other the savour of life unto life.*" If this preaching of the Apostle, which was a savour of death unto death was not gospel preaching, how could he say that it was a sweet savour unto God in CHRIST ?——CHRIST's commission to his disciples to preach the gospel, says, Mark xvi. 15, 16. "*Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved ; but he that believeth not shall be damned.*" Believing in CHRIST was not a duty originally enjoined in the law. The obligation to believe, and men's right to believe had their origin in the gospel. *Believe in the Lord Jesus Christ*, is a precept of the gospel, and it is enforced by a gospel penalty. Damnation is as much a gospel penalty for unbelief, as death was a legal penalty for eating the forbidden fruit. These, with innumerable other passages teach us, that

Both law and gospel contain threatnings of death. The law threatens death to all who sin, and saith nothing of a remedy. The gospel comes after the law, and reveals a way of recovery; but it also threatens death to all who do not comply with that remedy. The notion, that the denunciations of wrath to come are all merely law threatnings; and that the gospel supercedes them, is no where hinted in the scripture, and is directly repugnant to the general tenor of the evangelical writings. It may as well be said the gospel doth not require holiness; as it may, that it doth not threaten death. We know that the law requires holiness, and when the gospel exhortation to live in all holy conversation is urged on men; they may as well say, this and all other precepts of the same kind are law precepts, and we have nothing to do either with the holiness or death of the law.

Dr. H. seems to rely much on this, that the gospel is *good news*, and that there is not *one word of bad news* in it. Let me ask the following questions; is there one word of bad news in the law to a heart that is right? Was not the law good news to holy and innocent Adam? Did it ever become bad news to him until he was a sinner? Further doth it not often happen that the gospel is bad news to a sinner? "*If any man will come after me let him deny himself and take up his cross and follow me.*" Is not this bad news to one who is fired with lust, and determined to indulge his passions? When the young man inquired of CHRIST, what he should do to inherit eternal life, he was told, "*go and sell that thou hast and come follow me.*" This was gospel, but it proved bad news to the young man, and he went away sorrowful because he had great possessions. The truth is, that both law and gospel are in their nature good news; or in other words, they are a reasonable ground

for rejoicing; but whether they be in fact such to those who hear, depends on the moral state of their own hearts. It is well known, that the primary meaning of the greek word translated *gospel*, is good news; but this doth not appear to be any argument that all men shall be saved. Might not the salvation of only one sinner, if that had been the divine purpose, have been called good news with the greatest propriety? Tidings of joy are brought to sinners on condition of their repentance, but this is no proof that they will repent and believe. Their own unbelief may change gospel good news into a law of condemnation. In page 44 of his book, the Doctor rejects the idea of gospel law and says the phrase is not according to scripture. But in 1 John iii. 23. we find "*This is his commandment, that we should believe on the name of his son JESUS CHRIST.*" Is not this a gospel law?

As to the ridicule which he attempts by telling of the condemning power of good news, I cannot feel the force of it. The law is good news to every good heart, and all will allow that it has a condemning power. Misimproved blessings may carry condemnation with them; light is a blessing, and it is good news, *but CHRIST says this is the condemnation, that light is come into the world and men choose darkness rather than light.*

Page 34. "WHATEVER is law in any part of sacred writ is founded on the nature and character of God. Whatever is gospel in any part of the bible, is founded wholly on JESUS CHRIST, his character and offices."

It seems to be a new discovery in divinity, that the gospel is not founded on the nature and character of God, as much as the law is. How strange the idea of a vast scheme of grace, which according to our author is to save all men, and is

the grand object of divine government; and still this scheme not founded on the nature and character of GOD. But what saith CHRIST, John iii. 16. *"God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish but have everlasting life."* Was not this gift of divine love, which is the fountain and origin of all other gospel blessings, founded on the nature and character of GOD? Or did GOD act in giving his son contrary to his nature and character? Or was the Saviour a law gift and not a gospel gift?

2ndly. I AM to show, that there is in no sense a contradiction, or opposition between the law and gospel. In the 43 page of the Doctor's book there is the following passage. *"The voice of the whole law, and the voice of the gospel are exceedingly distinct and diametrically opposite."* In answer to which I observe, First.—That the law cannot give salvation, and the gospel can, is readily conceded; but that this argues any opposition does by no means follow. Paul expresses this matter much better, and calls it the weakness of the law. Rom. viii. 3. 5. *"For what the law could not do in that it is weak through the flesh."* And further on. *"That the righteousness of the law, might be fulfilled in us, who walk not after the flesh, but after the spirit."* We may very properly speak of the weakness of the law, in point of salvation; but not of its being diametrically opposite to the gospel, for it is said, that the righteousness of the law is fulfilled in them, who walk after the spirit of CHRIST and his gospel.

CHRIST knew how prone sinful men would be to think, on seeing him appear as a Saviour, that he took their part in opposition to the law, and early warned them *"think not that I am come*

“to destroy the law and the prophets, I am not
“come to destroy but to fulfil.” He here spoke
in the character of a gospel Saviour, and on no
other ground, could he rationally have made him-
self a sacrifice for sin. Had the gospel been op-
posite to the law he would have said, this law is
unreasonable, both in its precepts and its penalties
and must be repealed.

2dly. THE law hath no objection to the salva-
tion of sinners, who are in CHRIST and united to
him by a saving faith. Therefore the Apostle
saith, (Gal. v. 23) against such there is no law,
that is, no law opposing their salvation. So far as
they are sanctified and restored into a conformity
to God, the law approves their character; so far
as they have been and still are sinners, the law ac-
cepts of CHRIST’s satisfaction instead of their eter-
nal misery. Both law and gospel have the same
view of sinners, in every possible situation we
can conceive them to be. The law considers
them while out of CHRIST as justly condemned;
so doth the gospel, for its design was to deliver
justly condemned sinners, and not those who are
unjustly condemned. The law considers them of
an odious character before their renewal by the
spirit of CHRIST; so doth the gospel. The law
forbids all forgiveness without satisfaction; so
doth the gospel. The law knows not of any safety
to the sinner until united to CHRIST by a saving
faith; neither doth the gospel. The law com-
mands perfect holiness; so doth the gospel, and
all the sins of christians are as much against the
gospel as they are against the law. The gospel
saith that God is just, in justifying the ungodly,
who have faith in CHRIST; the law also acknowl-
edges this truth in its fullest extent, and both agree
in the just and eternal punishment of impenitent

transgressors. After the law hath condemned finners, it can provide no remedy.—The gospel acknowledging the justice of the law in all respects, and affirming its sentence as a good one, also affirming all the principles on which the law is founded; still goes farther, and provides a remedy for the repenting sinner. It furnishes an atonement for the pardon of sin, and a sanctifier to deliver from its reigning power, and in both these respects hath strength. Thus it appears that the law and gospel harmonize in their nature and tendency as well as in CHRIST. The law was as much ordained unto life as the gospel is. The law can give life to those who comply with its conditions, and it can do no more; and in this way it doth give life to those who never sinned. The gospel can give life to those who comply with its conditions, faith and repentance; and it can do no more, and thus it gives life to all holy believers. The gospel can give life to some who cannot live by the law, but it doth not this on the principles of opposition. It is supposed that on thoroughly canvassing the subject these ideas of contrariety between law and gospel will all vanish. Justice is a branch of divine goodness and the same act of justice which punishes a sinner and thus makes him unhappy, may be the most direct means of rendering the universe most happy; so that what we call punishing justice to individuals is happyfying goodness to the whole. To call law and gospel two opposing schemes in the divine government, is either to suppose the everblessed God in contention with himself and that there is no harmony between the great scenes of his government; or that he has been disappointed in the effects of law, and to remedy himself had recourse to an opposing gospel. Such suppositions are wholly unworthy JEHOVAH. There has been a perfect

unity of design in the divine government. The object of law and gospel was to produce the greatest quantity of holiness and happiness in the universe. The legal and evangelical dispensations, as we sometimes call them, are parts of one grand dispensation tending to this important end. As means they are different; as means they produce different effects on holy and unholy creatures; but their general tendencies in the divine government are perfectly harmonious.

SEC. 4. DR. H. has allowed, page 191, that if his distinction between law and gospel, which in other places he calls their opposition, be without foundation, his whole scheme falls to the ground. We ought therefore to search this matter to the bottom. The reason, which he assigns for his notion, is what he calls the contradictions of scripture if this be not the case. He says, page 48, if this be not the case, "it will be wholly in vain for all the wit, and art in the world, to make any thing better of the holy scriptures, than a long, solemn, series of the most palpable contradictions."

FROM wit and art we appeal to common sense and common honesty; and hope by the aid of these, to show that though some men will be eternally miserable, there is no long, solemn, series of most palpable contradictions in the word of God.

THE way the Dr. takes to show these palpable contradictions, is first, to allow that the endless damnation of sinners is fully asserted in the word of God; and then (page 48) assert that "the Bible plainly tells us, that all the human race shall certainly be saved." His proof that all mankind shall certainly be saved are the following texts. John i. 29. "*Behold the Lamb of God which taketh away the sins of the world.*" John iv. 42. John vi. 33. John xii. 47. 1 John iv. 14. 1 John ii. 2. John iii. 17, &c.

THE Doctor's argument from these passages, doubtless arises from supposing the word *world* to mean all individuals of the human race.—To this I reply.

ANSWER 1st. The word *world* is often used for a part of mankind, John vii. 7. "*The world cannot hate you, but me it hateth.*" If the world means every individual, those disciples to whom CHRIST spoke are included, but no one will think that he meant to charge them with hating him. The Pharisees said, John xii. 19, "*The world is gone after him.*" The Pharisees were individuals of the human race, did they mean that they had themselves gone after CHRIST? John xvi. 20. "*The world shall rejoice and ye shall be sorrowful.*" Certainly in this case the world means only a part of mankind, for there were some left to mourn. John xvii. 14. "*The world hath hated them because they are not of the world.*" If *world* means every individual, then this text may be thus read, "every individual of the human race hath hated them because they are not individuals of the human race."

THERE are several other words and phrases used in scripture such as, *all, all men, all things, every, &c.* on which our author in the course of his work makes much dependence for proof. It is strange he should not have known, that these words and phrases do not necessarily imply universality, either in the holy scriptures, profane writers, or in conversation. Matt. x. 22. "*Ye shall be hated of all men for my name's sake.*" Did CHRIST mean that every individual of mankind even his disciples should hate each other for his sake? Luke xviii. 43. "*And all the people when they saw it, gave praise to God.*" The rulers of the Jews were certainly an exception in this case. When Paul said, "*all things are lawful unto me,*

but all things are not expedient.” “*I am made all things to all men.*” Did he mean that all possible actions were lawful for him, but not one of them expedient; or that he assumed every possible character in the sight of every individual of mankind? If in conversation the following descriptions were used, “all the town come together—all things are in confusion—all men are asleep—the whole world is at war” would not the common sense of the hearer limit the universality of such expressions without danger of mistake? Time, circumstances, the nature of the subject considered, the consistency of the writer or speaker, and many other things must determine the universality or limitation that is designed. It is strange the holy scriptures should be charged with contradiction on this ground.

LET the reader turn to Mr. Cruden’s Concordance of the English Bible, under the heads *all, all men, all things, world, whole world, &c.* and examine the various senses in which these words are used in the Holy Bible, and I think he must be convinced that the argument is too weak to support a doctrine of such importance.

I CONSIDER these remarks on the use of the words, *world, all, all men*, as a sufficient answer to Dr. H’s argument; but as the minds of some may be conscientiously perplexed on this subject, I shall endeavor to give the real meaning of those passages which the Doctor adduces for proof, and of many others which are similar to them, and to show that they are perfectly reconcileable with the doctrine of eternal misery; also that there was no other way, in which infinite wisdom could express the truth to men, in the language of common sense, even on the supposition that part of them will never be saved.

SEC. 5. To show that Dr. H's opinion is wholly unfounded I add—

ANSWER 2ND. IF we allow that the words and phrases, *world, all, all men, all things*, &c. on which he relies; do really mean all individuals of the human race, there is still no proof of universal salvation. We must attend to the relative situation and moral character of men, to whom the gospel salvation is offered. Considering men as sinners, two difficulties occurred in the way of their salvation.

1st. THE public good required their punishment, and for this reason, misery was the appointed penalty of the law. This first difficulty is removed from the way of all men; if they will comply with the gospel conditions of forgiveness. In this sense CHRIST died for all men and all the world; still whether all men and the whole world will be saved, depends not on the amplitude of Christ's atonement, but on their own temper.

2. THE immoral and unholy state of sinners hearts is another difficulty in the way of salvation, and there is no evidence that this will ever be removed from all mankind. To show the nature of the first difficulty, let the following things be considered.

The happiness of the universe depended on the true character of God being brought into view. If he had by his law and government, treated the holy and unholy in the same manner, it would have hid, both his character and the nature and obligations of the moral system; and thus lessened the happiness of the whole. The manifestation of God's character was necessary for the highest happiness of the universe, because happiness consisted in the sight and enjoyment of God. A display of his sense of the sinner's temper and conduct, was necessary to manifest his character;

and punishment was the only means in the nature of things by which he could display his sense of the sinner's character. For this reason eternal misery was made the penalty of the law.

SINNERS never could themselves remove this objection to their forgiveness. Even if they were by any means to become holy, this would not remove it ; for it would still be fit they should be treated according to what they had been and done ; and not to treat them so, would have been hiding the divine holiness and taking away the object of happiness. Hence came the necessity that sinners should remain unforgiven and in a state of punishment ; unless some other means could be devised to answer the same purpose in the divine government, and in displaying the nature of GOD and of the moral system.

FURTHER, In this case, not only the happiness of holy creatures depended on GOD's making a true display of his character. But his own happiness also. GOD is a being of infinite benevolence and hath delight in happiness. His own happiness depended on making the greatest happiness around him that can be made. If GOD's own happiness depended on making the greatest happiness around him that can be made ; and if the greatest happiness around him is made by a display of his aversion to sin ; then his own happiness also, as well as the happiness of his kingdom, depended on such a display as would be made by the eternal punishment of sin. Therefore the blessedness of the universe, depended on the penalty of the law being executed ; unless some adequate means could be found to answer the same ends.

THIS difficulty in the way of salvation, is removed from the way of all men by the obedience and sufferings of JESUS CHRIST, unless their own un-

holiness prevents. CHRIST by his obedience and sufferings, has made a display of the rectitude, holiness, and all the moral perfections of God ; also of the moral system and its obligations on every rational mind, equivalent to what would have been by the suffering of those who are saved. As GOD had no personal enmity or revenge against the sinner, he might in justice to himself, his law and government, and in favor to the greatest happiness, accept of what CHRIST hath done and suffered, in the stead of so many as he pleases to save.

ON this ground stands the gospel command for all men to believe in the Lord JESUS CHRIST, that they may be saved. On this ground, the scriptures represent sinners failure of salvation to be their own fault. There is no difficulty in the way of their salvation now remaining, but the opposedness of their own hearts to such a salvation as is offered. They do not choose a holy Saviour, law and gospel, and a holy kingdom.

It is in this sense that *CHRIST gave himself a ransom for all—that he will have or commands all men to be saved—that he is the Saviour of the world—that the world through him may be saved—that he is the propitiation for the sins of the whole world—and that he came not to judge the world but to save the world.*—It is in this sense that a door of mercy is really opened for all mankind. When we say that a door of mercy is opened for all mankind, it doth not imply that all will enter. It only means that they may be saved, if they choose such a salvation as is offered ; and that all difficulty, foreign to the moral state of their own hearts is removed. If they choose and their love be right, they may be saved ; but if CHRIST had not obeyed and suffered, even though their choice and love had become right, they could not have been saved from misery, without a public injury.

It is this, which is meant, by all sinners being brought into a state of trial and probation. Every thing is removed out of the way, but their own personal unholiness; and when all foreign objections are removed, God places their salvation or destruction upon the proof of their own temper and choice. This is meant by the gospel being preached to all the world, which Dr. H. (page 55) uses as an argument that all men will be saved. Before the provision of a Saviour, there was a necessary opposition between the best good of the universe, and the forgiveness of any sinner. The wisdom of God in the gospel hath provided such means as reconcile the forgiveness of every penitent, with the best good of his kingdom and the greatest glory of his own name; and no cause but the sinner's own perverse heart can frustrate the application.

This serves to explain 2 Cor. v. 18. which Dr. H. says is so plain in favor of his scheme that it cannot be any plainer. *Who hath reconciled us to himself by JESUS CHRIST, and hath given to us the ministry of reconciliation; to wit, that God was in CHRIST reconciling the world to himself, not imputing their trespasses unto them; and hath committed to us the word of reconciliation.* Being actually reconciled to God, as those christians were to whom the Apostle wrote; doubtless means a holy state, and a certainty of salvation. By the ministry of reconciliation given to the Apostle; is to be understood such means, as have a reasonable tendency to turn men from sin to holiness. The means which he principally used, were to tell them of God in CHRIST, reconciling the world to himself; God in CHRIST, reconciling the interests of his kingdom with the salvation of sinners; God in CHRIST reconciling and removing

all difficulties out of the way, except the sinner's own enmity. All will concede, that the sinner's enmity must be laid aside, before he can be actually saved. The phrases used, of *reconciling the world to himself and not imputing their trespasses to them*, are not in this place, descriptive of a fact, that the enmity of all men either now is or ever will be laid aside; but they are descriptive of the ministration of reconciliation, of means used, of arguments set before sinners. The argument is this. God is in Christ, using fit means to bring you to such repentance, that the punishment of your iniquity may not be executed upon you. Therefore there is now no difficulty in the way of salvation, except your own enmity. Lay that aside and be reconciled. But there is not in this place one intimation that all men ever will lay it aside.

THE words of the Apostle in Col. i. 19—21, Dr. H. uses as an argument. If there be any argument for Universalism, in this passage, it lies in the phrase "*reconcile all things to himself*," but we have before showed that the terms *all*, *all men*, *all things*, *every*, &c. do not mean every individual, either in the language of scripture or common sense; and this is conceived to be a sufficient answer to the argument from this passage. But I would observe further, it does not appear that in this passage, the Apostle had any reference either to the limitation or universality of salvation, in fact. He was treating of the fulness and sufficiency of Christ; and it is allowed, there is a sufficiency in the obedience and sufferings of Christ, to reconcile all men, if their own hostility doth not prevent. It is allowed he hath set on foot a treaty of peace by his death on the cross; the treaty is published; but if it be not ratified by the consent of the sinner's will, the benefits

proposed will all be lost to him, and he must endure the consequences of his own hostile heart. Still further, we know that God is using the most fit and rational means for reconciliation, and nothing more than this is naturally meant by the phrases of *reconciling the world to himself*, and *the fulness that there is in CHRIST* to reconcile. In this passage things in heaven are mentioned. This doubtless is an intimation of a glorious union and communion between all parts of the true church through the universe, in Christ; who will be in some sense a common head to the whole holy body; but as this is a point not directly connected with the present inquiry, no further remarks will be made upon it.

DR. H. and all who are in his scheme of faith make much use of 1 Tim. ii. The passages they use are these. *That prayers be made for all men—who will have all men to be saved—and to come to a knowledge of the truth—who gave himself a ransom for all.* The duty of prayer, as it is connected with the doctrine of universal salvation will be considered hereafter.—The passage we now consider is this “*who will have all men to be saved and come to a knowledge of the truth.*” It will not be disputed that compleat salvation includes deliverance both from *sin* and *misery*. The expressions, *salvation* and *being saved*, sometimes mean both; sometimes one or the other of the two parts; but most commonly *salvation* and *being saved* mean a deliverance from sin, and where this takes place there will be a deliverance from its consequences.

THE will of God sometimes means his determination what shall absolutely take place. (Mark i. 41.) “*I will be thou clean.*” Here it expresses God’s absolute determination what shall take place. Sometimes the word *will* is used as an

expression of what GOD knows to be the creature's duty, as in the following passages. Rom. ii. 18. "*And knowest his will,*" that is, knowest the expression GOD hath made of thy own duty. 1 Theff. v. 18. "*In every thing give thanks, for this is the will of GOD.*" No one can understand by this that all men do give thanks. CHRIST also said of Jerusalem "how often I would have gathered you, and ye would not." Suppose, that after GOD had given the law to Adam or to Israel, he had added, it is the will of GOD that all men keep this law. Would any man in his senses, suppose from this, that Adam or all Israel did in fact keep the law. It was GOD's will, that is, his expression of their duty that they should keep the law; but the consequence doth not follow that they did keep it. So it is GOD's will, or his expression of men's duty, that they be saved from their sins, become holy, and forsake all iniquity; but this is no evidence that they will in fact forsake and be saved from their sins, for we know that men do innumerable things contrary to their duty, and suffer the consequences.

"*Who gave himself a ransom for all.*" It is a fact that Christ hath given himself a ransom for all, in such a manner that every difficulty except the sinner's own bad heart is removed from the way of salvation. This is all that the words imply, and this understanding of them is perfectly consistent with eternal misery. A consideration of the circumstances under which Paul wrote to Timothy will fully explain his meaning. Under the Mosaic dispensation, the institutions of revealed religion had been confined to the Jewish nation. By the gospel these religious privileges were given to the Gentiles also. Timothy a young Jew was now made a gospel minister. Paul wrote to direct him in his duty, and teach him the na-

ture of the gospel dispensation. That prayer was now to be made for men of all nations.—That God had now placed all nations under equal advantages for salvation—and that Christ was as much a ransom for other men as for the Jews. The phrases of *all being saved*, and a *ransom for all*, are placed in opposition, not to none being lost; but to the confinement of salvation to the Jews, in preference to the Gentile nations. Thus it appears, that there are several ways of making this passage consistent with the other parts of Paul's writings, without supposing a jumble of contradiction. Dr. H. (page 50) endeavors to prove that the inhabitants of ancient Sodom are saved. By attending to Ezek. xvi. from which he takes his proof, it may be seen that it is a mere play of names. There is not in that chapter one word concerning those inhabitants of ancient Sodom, who are said by the Apostle, to suffer the vengeance of eternal fire. Ezekiel wrote 1300 years after ancient Sodom and its inhabitants were destroyed, and he speaks of Sodom and her daughters as cotemporary with the time of his writing. Verse 46, "*And thine elder sister is Samaria, she and her daughters that dwell at thy left hand, and thy younger sister that dwelleth at thy right hand is Sodom and her daughters.*" The Samaritans had no being in the time of ancient Sodom. These were people of whom the prophet speaks as then living, on the right and left hand of the Jews. By Sodom and her daughters, is probably meant the Ammonites and Moabites, the descendants of the daughters of Lot and therefore Sodomites by descent. The bringing again the captivity of Jerusalem, Samaria, and Sodom and their daughters, is a prophecy of that glorious day which is yet future, when the descendants of all those people and the inhabitants of the countries

in which they dwelt, shall with the rest of mankind be holiness to the Lord. After the prophet, through the greatest part of the chapter, had denounced judgments which have been long fulfilling on the Jews and their neighboring nations, he promises a future day when the church of God shall fill the earth; but lest the Jews should expect this restoration too soon; he adds, that this shall not be done "*by thy covenant*" not under the Jewish dispensation, but under the gospel.

THE whole of the xi Chap. of Isaiah to which Dr. H. refers, is a prophecy of the future prosperity of the gospel kingdom, when the visible church shall fill the earth; and there is not one verse in it, which hath any relation to the subject we are considering, unless it be part of the 4th, "*with the breath of his lips shall he slay the wicked.*"

Ezek. xxxiii. 11. "*As I live saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live.*"

On this also Dr. H. relies. Page 51. But what doth it prove? The death of the sinner are his sin and misery. Sin and misery have both taken place, and God never had any pleasure or delight in either of them. Death means sin as much as it doth misery, and its being said, God hath no pleasure in the death of the sinner, will as much prove that men never fell, as it doth that all men shall be saved. But though God hath no pleasure in sin and misery; he may use them to increase the happiness and holiness of his own kingdom. He hath begun, and it is probable will continue to use them forever.

IF God delighted in misery for its own sake, the sinner could have no reason to suppose deliverance possible. The LORD hath assured us he doth not delight in death, sin and misery, and the use of such an assurance is; First, To teach us

there is room for pardon, on our repentance and faith in Christ ; Secondly, This very declaration of God, that he doth not delight in misery, when rightly understood, is a most solemn warning of danger to the impenitent. For certainly those threatnings, which come from a being, who inflexibly acts on the principle of promoting the general good, are more to be feared, and there is more probability they will be carried into execution ; than if they came from a being who is capricious and passionate. The threatnings of God arise from his benevolence to universal being, and standing on this broad basis, are more terrible to the transgressor, than if they arose from particular and private animosity. The benevolence of God which prevents him delighting in misery, and causes him to love happiness, makes the fulfilment of his threatnings certain.

WE often hear it said ; it is incredible that a God who was so good as to give his son to die for sinners, should after this make any of them forever unhappy. The very remark, shows that those who offer it have not thoroughly attended to the subject. The death of Christ really adds an awfulness to the threatnings of the law. To show this I inquire, what was the object of that benevolence in God, which moved him to give his son to die for sinners ? Men are apt to think it was a particular, private affection to those who are saved, which moved God to give his son to die for them ; but it is conceived this was not the case. His wisdom saw it would be best for the whole, that certain sinners should be saved ; also that every difficulty, except the corruption of their own hearts, should be removed from the way of all sinful men. The good of the whole, including himself and his own glory, was his primary motive in saving any sinners ; and consequently it

was his primary motive in giving Christ to die for those who are saved, and the gift did not come from a private, partial affection to them in particular. Their salvation was necessary for the best good of the whole, and therefore it became a secondary motive with God in giving his son to die for them.

CHRIST himself was an example of this truth, the glory of his Father, which is the same thing as the general good, was his principal motive in obeying and suffering, and this he often expressed. His tender affection to individual members of his spiritual body, always appeared subordinate to a greater interest.

FROM this we may infer, that God's goodness in giving his son to die for sinners is no evidence against the eternal misery of some. If God's benevolence induced him to give his son to death, to promote the general good; it will certainly be consistent with his benevolence, to punish forever those sinners who deserve it, if the same end will be promoted by their punishment. A sight of the cross of CHRIST, when the reasons of his suffering are justly viewed, solemnly confirms the threatnings of God's word, and equally manifests the glory of divine grace in forgiving, and of divine justice in punishing. The reason that any suppose different, is because they think God was moved to give his son to die, by a partial and particular affection to the saved; whereas his real motive was a love of the greatest good, which would be advanced by the salvation of a certain part of sinners.

DR. H. and those who are with him in opinion, place great dependance on Rom. v. as evidence in their favor. The passage is from the 15th to the 18th verse. *But not as the offence, so also is the free gift. For if through the offence of one many*

be dead ; much more the grace of God, and the gift by grace, which is by one man, JESUS CHRIST, hath abounded unto many. And not as it was by one that sinned, so is the gift : for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one ; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, JESUS CHRIST : therefore, as by the offence of one, judgment came upon all men unto condemnation ; even so by the righteousness of one, the free gift came upon all men unto justification of life. On this passage I remark,

1st. IT hath been sufficiently shown already, that the phrase *all men*, neither in the scriptural or common use, necessarily means all individuals of the human race ; but is very often applied to numerous classes and bodies of men, not meaning the whole of mankind.

2^{dly}. IT must be supposed that Paul is consistent with himself in his writings. In the first part of this work, I have taken a general view of all his canonical writings, and particularly of his epistle to the Romans, from which this passage is taken ; and collected a great number of places, in which future and eternal punishment is asserted in most express terms. From the remarks I made on this epistle, to which I refer the reader, I think it appears that such an event is implied through the whole epistle ; and that it is one of the doctrines most clearly told, and a necessary branch of the scheme which the Apostle is endeavouring to establish. If we allow this passage to mean universal salvation ; we shall find several hundred verses in the writings of Paul, which are more irreconcilable with universal salvation, than this passage is with everlasting punishment. If

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we were reduced to the alternative, either of saying this passage means universal salvation ; or of saying, we know nothing of its meaning, the last must be chosen to preserve any consistency in the writings of this Apostle.

3dly. BUT it is happy we are not reduced to this difficulty. A strict attention to the passage, in connexion with the subject the Apostle is considering, will explain it in consistency with eternal punishment to come. After he had stated the doctrine of justification by the righteousness of Christ through faith, in the fifth and succeeding chapters, he mentions a great number of benefits which come to justified persons by the grace of GOD through JESUS CHRIST. In enumerating these benefits, together with the greatness and richness of them, the passage under consideration is found. Paul is describing the benefits which come to the justified ; and it doth not appear, that he had any reference to the particular number or proportion of mankind that will be justified. He begins with the fifth chapter to enumerate these benefits. They are, peace with GOD ; access to him through CHRIST ; rejoicing in hope of glory with him ; glorying in tribulation, because of its beneficial effects ; pardon of sin and reconciliation to GOD ; and then comes the passage we are noticing, and it is indeed a glorious one. To show the infinitude of divine grace in pardoning those who believe, he introduces Adam and Christ as federal heads. Adam the federal head of all sinful men. Christ the federal head of all who believe and are sanctified. One offence, the eating of the forbidden fruit, brought condemnation on those whom Adam represented ; but those whom Christ represents, have through him the forgiveness of many offences—of a heart and life full of sins. For the judgment was by one offence to

condemnation, but the free gift of forgiveness, is of many offences unto justification. In this circumstance, that many sins are forgiven to the believer, consists the abounding of grace which the Apostle mentions. The abounding of grace doth not apply to the number of the saved ; but to the number of the sins which are forgiven to those who are saved. If the abounding of grace applies to the number who are saved, the whole description is wrong ; unless more persons in number are forgiven through CHRIST, than fell through Adam. Forgiving grace through CHRIST the spiritual head of all true believers, abounds or exceeds condemning justice through Adam ; as much as the number of sins forgiven to the believer, are more than the one sin by which Adam fell, and brought misery on himself and his posterity. It is a matter of importance, that we understand to what the abounding of grace in this passage applies, for the subject which the Apostle is considering, and the point to which the abounding of grace applies, are the keys to a right understanding it. The subject is the privileges which are through grace to the justified ; and not the number of the justified. The point to which the abounding of grace applies, is the forgiveness of many offences to the saved ; and not how great the number of saved shall be. In recounting the privileges of the justified, Paul might well mention the forgiveness of many offences, as this is both a ground of sure consolation to them, and a display of God's infinite love in their salvation.

4th. If Paul meant in this passage to assert the final salvation of all individuals, the 17th verse would have been expressed very different. *For if by one man's offence death reigned by one ; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one*

JESUS CHRIST.—If universal salvation was meant, there is reason to suppose the Apostle would have said, “much more all men receive abundance of “grace and of the gift of righteousness and shall “reign in life,” but instead of this, he is careful to say, “they which receive abundance of grace, “&c.” intimating that it is only a part, and not all the human race, who shall receive those benefits of justification which he is describing. And in the single place where he says all men, it doubtless means all of that great class of men, who by a holy faith become federal members in CHRIST’s spiritual body.

CONSIDERING, that the phrases, *many* and *all men* are often in scripture applied to great bodies or classes of men, not meaning all mankind; that we must suppose this passage consistent with the other writings of the Apostle; considering the subject he is describing, the privileges and number of the saved, and how pertinently it applies to this as has been explained; considering that the abounding of grace, must apply to the number of offences forgiven, and not to the number of men who are saved, unless we suppose more men are saved in CHRIST, than fell in Adam; it appears plain the Apostle did not mean the salvation of all men. The application of these words to the doctrine of universal salvation shows the danger of detaching particular passages, and construing them by themselves, without regard to the subject of the writer. In my former remarks on this Epistle, mention was made of the care taken by the Apostle, to limit the abounding of grace which he had mentioned, by very largely describing the holy and sanctified character of those to whom grace abounds; and if men would read these parts of his Epistle with self application, it

would cut off their visionary hope from the passage, on which I have been remarking.

SEC. 6. THE unholy state of sinners hearts, is A SECOND DIFFICULTY in the way of their salvation, and there is no evidence that this will ever be removed from all men. The sinner doth not choose a God, a Saviour and a gospel of such holiness. He could love a God according to his own heart, but for such a God as the gospel exhibits he hath no love and choice. CHRIST's character as a Saviour from misery he perfectly approves; as a sanctifier he sees no excellency in it. While he loaths punishment; he delights in his own selfishness, pride, and lusts which are the very things that deserve to be punished. With a gospel, which is *mere news, good news*, and no *bad news* in it, and no law of holiness in it; a gospel that is in all points opposite to the moral law of holiness, he will be delighted. On such grounds, he will be ready to love CHRIST because he thinks CHRIST loves him. It hath been already shown, that the first difficulty is removed from the way of salvation, so that no men will perish merely by that obstruction. The death of CHRIST was a great governmental transaction; not designed to make God good, for if he had not been antecedently good, he would not have given his son to die; not making it a matter of personal justice to the sinner that he should be forgiven, for he is personally as worthy of punishment since the death of CHRIST as he was before the promise of a Saviour. It was a governmental transaction, making it consistent for God to forgive such and so many sinners as he pleases; and the good of the universe will be the rule of his benevolent pleasure. Hence the necessity of a renewal and of sanctification by the spirit of God, which are so much spoken of in the holy scriptures. Though eter-

nal misery be the threatened punishment, no man will come to Christ to escape it, until he is changed by the Holy Ghost, and made to love the Saviour's character. Therefore Christ said, "*Ye will not come to me that ye might have life.*" "*If I had not come and spoken unto them they had not had sin, but now they have both seen and hated me and my father.*" The first objection to sinner's salvation lay out of themselves, and arose from their relative connection with the intelligent system of beings, in which God designed to produce the greatest possible happiness. This second objection lies in the sinner himself; and will continue until he is made a holy creature.

WE know that the first difficulty implies the second, and that it must be removed before God can consistently act to remove the second; but still they are of distinct consideration, and the removal of the first doth not imply the removal of the last.

THE gift of Christ, his obedience and sufferings, must go first to make it consistent for God to give the spirit, by whom sinners are renewed and effectually inclined to choose the gospel salvation; still the gifts are distinct. The gift of CHRIST was to remove a general difficulty which lay in the way of all mankind. The gift of the spirit is to remove a particular difficulty from the hearts of individuals.

THOSE to whom he doth not give the spirit will never leave their sins; and not leaving their sins will never be saved.—Of what benefit then will the gospel be to them? Of no benefit, and through their misimprovement a great evil. As Paul said of the law in his own case, that though it was good in its nature and ordained unto life, still by means thereof sin became death unto him. So with the gospel, though ordained unto life to

all repenting sinners; to those who do not repent, it will be the means of an aggravated condemnation, through their own unbelief. In another place this apostle saith, that it will be death unto death to some. And CHRIST says, if I had not come and spoken unto them, they had not had sin. Their rejection of the gospel by unbelief made them more guilty than if there had been no gospel.

Is the gospel then a dispensation of goodness in GOD, when it will probably be the means of increasing the unhappiness of many sinners? truly it is not the less a dispensation of goodness on this account. The law was a dispensation of goodness; but if there had been no law we had not known sin. The goodness of GOD in his dispensations to creatures, is not to be determined from the use which they make of them; for the best dispensations may be the worst improved. GOD's goodness in his dispensations, is to be determined, First, From their influence upon creatures, who make a rational and right use of them. Secondly, From their eventual effect in promoting the greatest happiness of the universe, which is the ultimate object of GOD in his whole government.

SEC. 7. IT was said a little back that the scripture expressions of Christ's dying for *all men, the world &c.* were not only reconcileable with the doctrine of eternal misery, but that there was no other way in which infinite wisdom could express truth to men in the language of common sense, even on the supposition that part of them will never be saved. And I now put the question, how could infinite wisdom have expressed the truth in all respects, more perfectly than is done in the holy scriptures, even allowing that part of men will never be saved? Do they say that Christ died for all men, and gave himself a ransom for the world?

And is not this true? Is it not true that he hath removed every objection, but the choice of men's hearts? When we address men, on any subject whatever, exhorting them, and telling them there is no difficulty in the way, doth not this always imply an exception of their own choice and will? If we tell them there is no objection in the way, do we not mean to be understood, notwithstanding what we say, that their own will may be an objection, and even an insurmountable one? It is thus in this case. Christ hath died for all men, in such a sense that there is no difficulty but their own choice, and this may prove an eternal obstacle. If it doth, God will not be disappointed, but shew the nature of sin by means of their unbelief, and thus make it the cause of promoting general happiness.

Do not the scriptures tell us "he that believeth not shall be damned?" Do they not give us reason to think that some will not believe? They certainly do. And they assign as a reason; that the wickedness of men's hearts prevents their believing and choosing such a salvation as is offered, and going to heaven through the sovereign mercy of God. It is not conceived, how the scriptures, could in all respects, have told us the truth better and more plainly than it is done. Though we believe in as diametrical opposition to Dr. H. as he supposes the law and gospel to be to each other; there is still no reason to charge the word of God with being a volume of contradictions. Not attending to the relation of the law and gospel to each other in God's government, and in his dispensations to sinful men, is the source of innumerable errors. In this source Dr. H's scheme begins, which we suppose to be a system of error; and that most of the premises from which his final conclusion is drawn, are as erroneous as the con-

clusion itself. I have endeavored to show, that there is not in any sense, an opposition between the law and gospel ; and if I have succeeded, the Doctor's scheme falls ; for he tells us, that if his ideas of " the display of law and gospel running " through the whole word of God is without " foundation, his whole argument falls to the " ground."

SEC. 8. DR. H. in the most important part of his argument, hath made a digression concerning the progress of light. (From page 35 to 42.) As I mean to follow him in his own order, I shall notice it in this place. He intimates, that the point on which light hath been increasing, is the salvation of all men. It is well known there hath been an increase of light in the church, but to what hath it tended ? Not to prove that all men shall be saved. There hath been an increasing light in the manner and means of salvation, and in the nature of that holiness without which no man can see God. From an increasing knowledge of the nature of holiness, it hath been becoming more and more apparent that all men will not be saved. The doctrine of future and eternal punishment is much more clearly revealed in the New, than it was in the Old Testament. By an increasing knowledge of the true meaning of the scriptures, the evidence hath been growing from Christ's time down to the present ; and it will continue to grow as the subject is examined on scriptural grounds.

It is strange Dr. H. should say, as he doth in page 39, that the reason the Jews were such malicious persecutors of Christ, was because he set the gospel door open to all the nations. It doth not appear that either the friends or enemies of Christ, had an idea in the time of his life, that

this would be the case; neither was it a fact. No door was opened to the Gentiles, until after the death, resurrection and ascension of our blessed Saviour. He told the Syrophenician woman, *that it was not lawful to take the childrens bread and cast it to the dogs.* His ministration was confined among believers in the law of Moses. He expressly said, *I am not sent but unto the lost sheep of the house of Israel,* Matt. xv. 24. He directed his disciples, *Go not into the way of the Gentiles, but go rather to the lost sheep of the house of Israel.* Matt. x. 5, 6. The cause assigned for the persecution of JESUS by the Jews, is directly contrary to known matter of fact. CHRIST assigns in many places (which a gospel minister ought to have noticed) the reasons of Jewish enmity. He reproved their vices—told them truth which they hated—displayed the character of himself and his father, which they did not love—and overturned their self-righteous hopes of heaven.

WHEN the Apostles of CHRIST were afterwards persecuted, it was not for preaching to Gentiles, but for overturning the Jewish dispensation. Glad would the Jews have been, if the Apostles had gone among the Gentiles never more to return, and threaten the overthrow of the Mo-
saic dispensation. They had no prejudice against such Gentiles as would become profelytes to Judaism. Christianity and not Gentiles was the object of Jewish enmity. It is easy to see, that Dr. H. fell into this idea of Jewish prejudice, in order to insinuate, that pride and a selfish desire to monopolize, as he expresses it, the benefits of the gospel, are the reasons that any disbelieve the salvation of all men. I think real christians will not feel any force, either in his argument or description.

SEC. 9. FROM the 57th, to the 71st, page of his book, Dr. H. attempts an argument, from what he calls the nature and office of faith. I most sincerely wish if possible, to select his argument from an extent of words; and if I have not done it, the fault is not intentional.

By several quotations, I will endeavor to place his idea of faith and its office before the reader.

Page 70. "Faith, agreeably to every just idea we
" can form of it, never had, never can have, any
" other province than this; to give sense and en-
" joyment of an unalterable fact or object, if
" comfortable; or distress, if the reverse." Page

57. "The Apostles, in all their preaching, com-
" manded every one of their hearers to believe
" saving truth, on pain of damnation, knowing,
" at the same time, that their belief, or unbelief,
" would not in the least alter that truth. Yet their
" comfort in the truth, depended on their belief
" of it." Page 59. "Faith is in the nature of
" things necessary to an experience and enjoy-
" ment of the benefit." Page 102. "He did
" justify us not as penitent; but as impenitent;
" not as believers, but as unbelievers; not as god-
" ly in the least degree; but as wholly ungodly;
" and then brings the knowledge and comfort of
" this previous transaction to our souls, by giving
" us a heart prepared to have light and full evi-
" dence operate properly upon."

In the description that Dr. H. gives of faith we see the following things.

1st. "THAT it never had, nor ever can have
" any other province than this, to give sense and
" enjoyment of an unalterable fact or object."

Though Dr. H. speaks much of being a Calvinist, his idea of saving faith is essentially different from the calvinistic, and he leaves out all exercise of the heart and affections. The calvinistic saving faith,

includes a holy choice of GOD, of CHRIST, of the gospel and its doctrines; and this choice is not grounded on expected personal benefits, but on the excellence and worthiness of the objects chosen. A person may have the calvinistic saving faith, and still have no hope that he hath become a christian indeed. The primary office of faith, is not to give sense or enjoyment of the certainty of salvation; but to form such an evangelical union with CHRIST as entitles to the promise; and whether the believer hath sense and enjoyment of the title or not, his faith is not the less effectual.

2nd. Dr. H. professes to agree with us that sinners are justified by faith, still he saith that "they are justified not as penitent but as impenitent; not as godly in the least degree but as wholly ungodly; not as believers but as unbelievers." So that in his faith there is no penitence, no godliness, yea even no believing. The calvinistic idea, is this, that the unholy soul is regenerated, or born again by the holy spirit, giving a new moral principle, relish or nature. That from this holy principle or nature will spring the holy exercises of faith and repentance. The calvinistic faith is an exercise of evangelical godliness; but Dr. H's faith hath no godliness in it, because we are justified, according to him as wholly ungodly and impenitent. The calvinistic faith supposes a begun sanctification, but his faith supposes no sanctification. Enough hath been said to show the nature of his faith, and that it is neither more nor less than this, *believing that all men shall be saved*. Some enthusiasts have gone into the opinion that the essence of faith consists, *in thinking that CHRIST died for them in particular, or that they in particular shall be saved*. This does not seem to be the Doctor's notion, for he tells us page 135. "We

“ do not consider assurance of salvation to be of
“ the essence of saving faith, but merely conse-
“ quential even as hath been usual with protes-
“ tants. The faith we contend for hath nothing
“ immediately and directly to do with ourselves”
that is, it is not believing that we in particular
shall be saved; but it is believing all men will be
saved, and we of course as part of all men. Ac-
cording to him the office of faith, is to give us
enjoyment. “ It never had nor ever can have any
“ other office but to give us enjoyment” that is,
comfort us with the idea that we shall escape all
misery, and come to everlasting felicity.

I do not find any argument showing this idea
of faith to be a right one, except the Doctor's own
assertion, that he was a Calvinist. In page 55 it
is said “ all who hear the gospel are command-
“ ed to believe it—all who believe it have eternal
“ life.” To these maxims we assent. He adds
“ their belief doth not make the foundation of
“ their faith and salvation more true than it was
“ before.” This observation is calculated to
mislead. The foundation of men's salvation,
and on which a saving faith stands, is the mercy
of God through the merits of JESUS CHRIST. It
is true, that this cannot be made any more sure
by the faith of a creature; but the foundation on
which a believer's faith stands and his own title to
salvation, are two things. Faith is necessary for
the title, but doth not lay the foundation, and
without faith there is no title. It is only to faith
that the promise of justification is made, and the
Doctor's position that God justifies sinners, “ not
“ as believing but as unbelieving” is wholly un-
scriptural. He also says, “ all who believe have
“ a witness of their title to eternal life on their
“ believing,” this is true or not, according as we
understand the word witness. If by witness be

meant, that they have a knowledge of their own eternal salvation it is not true, for many who have a saving faith, are not conscious of their faith. If by witness be meant, there is that in them, which in the sight of omniscience is evidence of their right to the promises, it is true.

NEXT follows an argument, which is said to be founded on 1 John v. 10 to 13. "If we do not believe that to be true, the belief of which centers in a sure title to eternal salvation, we make GOD a liar. But if GOD had not laid a sure foundation for the sure eternal life of all, some would make him true in not believing, and a liar in believing it."

THE semblance of argument in this passage, arises from a wrong idea of the nature of faith. Through all he says on this matter, he goes on the supposition (though he does not expressly assert it) *that faith is believing all men shall be saved*. This is begging the question, or taking for granted the very matter in dispute. All agree that those who have faith and believe shall be saved. Saving faith or believing, doth not consist in thinking that I myself, or another man, or all will be saved; but it consists in *receiving and depending with love*, on the object of faith. The object of faith, is CHRIST and the holy truths of the gospel.

LET us take Dr. H's argument, and substitute *receiving with love*, in the place of the words *belief* and *believing*. "If we do not *with love receive* that as truth, *the receiving* of which *with love* centers in a sure title to eternal life, we make GOD a liar. Any man in the world does this who does not *receive with love*. But if GOD had not laid a sure foundation, for the sure eternal life of all, some would make him true in not *receiving with love*, and a liar in *receiving with love*."

By thus substituting a description of saving faith in the place of the words belief and believing, all appearance of argument for universal salvation vanishes.

PAGE 4th. "It is clear that neither our faith
" or hope can have any influence on the previous
" object of our faith or foundation of our hope,
" both these are immutable and eternal." I
here perfectly agree with Dr. H. and the consequence is this, that his faith and hope that all men shall be saved, will have no influence to that event. The foundation which he often mentions is this "*the Lord knoweth them that are his.*" But the question still returns are all his in a saving sense? Or all his by sanctification? The expression knowing them that are *his*, is a strong intimation that some are not his savingly. The foundation on which all men are commanded to believe, is an atonement that is adequate to the salvation of innumerable sinners. The foundation of real salvation to men's souls, is the renewing of their hearts in love and faith; and God hath nowhere said, that he will remove a sinful heart from all those in whose way there remains no other difficulty. In order to show the nature of sin in the most effectual manner, and to prove that there is in it, an intentional opposition to holiness; it is probable he determined that he never would remove it from some men.

PAGE 57. "Regeneration, sanctification and
" perseverance to eternal life are as absolutely
" from God as the atonement was." This is doubtless true; but is no evidence that God will give regeneration and sanctification to all. The sufficiency of the atonement is not God's rule in forgiving sin, but the repentance and faith of the sinner.

PAGE 59. "They (the Apostles) excluded every thing in man from having the remotest share in the matter of his justification or reconciliation to God: every thing I say, good as well as bad, grace after the implantation of it as well as enmity before." Every thing in man ought to be excluded as the meritorious matter or ground of justification; still this doth not prevent the need of a holy faith, as the means of being entitled to justification. The meritorious matter, is the atonement of CHRIST: the means entitling to justification, are the holy exercises of the believers heart.

FROM Dr. H's parable in page 60, we learn his idea of faith. That it is believing all men will be saved; also, that the reason they do not sooner believe, is an apprehension that God is their enemy on account of some past sin; and not because there is a present opposition of their hearts, to the divine character and law.—Is this consistent with what CHRIST says, *they have both seen and hated me and my father,*" or is the enmity of the carnal mind of which the Apostle speaks, as natural to man, agreeable to this representation?

WE may further learn our authors notion of gracious exercises, from what he says of repentance, from page 126 to 134, where he tells us that the certain salvation of the human kind, may be argued from repentance. He no where expressly defines repentance; but the only kind of repentance that is consistent with the observations he makes upon it, *is a mourning for sin because it is against our own interest,* and this is not that repentance to which the promises are made.

PAGE 128. "The gift of repentance as well as faith and every other grace, is only that the sure pardon and salvation may be enjoyed by the soul." Here it appears that his repentance, in

whatever it consists, hath the same office as his faith, to make the person know and enjoy the expectation of being saved.

He informs us page 128, that the command to repent implies that repentance is made sure and all the benefits connected with it. But why is repentance made more sure by this command, than obedience to the law was? God's right to command doth not arise from the certainty of a compliance. If a command implies certain obedience, there would never have been any sin in the universe; for all sin is a violation of some command.

In page 131, we are told concerning "regeneration, faith, love, and every good work wrought in us and exercised by us, that there is strictly no propriety in preaching any of them as gospel, that is, as truth founded in fact that ought to be believed, unless all is made true and sure before we have any acquaintance with the tidings or any operation from them." The truth is, we have no right to preach any of these graces, as news founded in fact, until they really become matter of fact. All these graces are gospel duties incumbent on all men, but they are not gospel facts until they have an existence, by the real love, faith and repentance of men.

THAT kind of preaching which represents regeneration, repentance, &c. as founded in fact and made sure, and still without any operation on men's own selves, will be very agreeable to the libertines of the world. These men will doubtless be contented with regeneration and repentance in CHRIST, so long as they can keep personal repentance at a distance. Though Dr. H. talks much about regeneration, faith, love, repentance, and being like other men who were right

in sentiment, as he says, yet when he comes to describe these graces and their office, it appears that the reality of christian holiness is dropped from his scheme, and only the name of particular exercises retained. He retains calvinistic names and phrases without the things signified by them.

THAT my description is not uncandid, I think must appear by a quotation from pages 132, 133.

“ They who would make repentance, faith, re-
 “ generation, or any other grace, means necessary
 “ to our salvation say right, but they who make
 “ them terms of distinction in us, to give us a
 “ sure title to salvation, put our safety now on the
 “ same footing or ground, on which Adam stood
 “ at first, as to the general nature and reason of it,
 “ Adam must have had a good heart and a good
 “ life and then he would have been safe, yet all
 “ would have been of God’s grace, or free gift,
 “ as every body will allow : for his whole being
 “ was so. Now, say they, we must have *good,*
 “ *penitent, believing, and holy hearts,* in a good de-
 “ gree, *all of God’s grace,* and then we have a ti-
 “ tle to his favor, and not otherwise. We need
 “ not be quite so good as Adam must have been,
 “ but our safety stands on the same general
 “ ground, and in a good degree too. The degree
 “ alters not the nature or ground of our safety :
 “ The general reason is wholly the same. Both
 “ stand on personal qualifications. But the truth
 “ is, Adam stood wholly on his personal quali-
 “ fications : we stand wholly on those of CHRIST,
 “ and enjoy the comfort and operation of them by
 “ regeneration, faith, repentance and every vir-
 “ tue.” On this passage I remark :

1st. DR. H. speaks of the benefits received by Adam in a state of innocence, as the fruits of grace. He doth not distinguish between goodness and grace. A favor done to a holy creature

is goodness ; but grace is a kind disposition, or benefits done, to a creature that is sinful and undeserving. There is no propriety in saying, that grace was exercised to Adam, in his holy state.

2d. THOUGH Dr. H. often mentions regeneration, he blends it in with those graces that are exercises of the regenerated heart, such as faith, repentance and hope. He certainly knew that divinity writers consider regeneration as the implantation of a holy temper, and that the christian graces are exercises flowing from that temper and conformable to its moral nature. This mingling of names tends to confusion of ideas.

3d. He tells us that repentance, faith, regeneration, are not terms of distinction in us necessary to give a title to salvation ; but only to give a knowledge of it ; that is a knowledge that all men will be saved, as he treats the subject. So that a man who, most fixedly believes that all men will be saved, is regenerated, is a penitent, is a believer, notwithstanding the most abandoned wickedness of heart and life. According to his idea of the christian character, a man may be most eminent in wickedness ; and a most eminent christian at the same time. This totally abolishes holiness from the christian salvation, and heaven on these ideas of the christian character, may be the most wicked place in the universe. If "by terms of distinction in us" he meant the meritorious ground of salvation, it would be right enough ; but he goes further, and discards regeneration and personal grace, as necessary for a sure title to salvation, and this was necessary on his scheme. What kind of repentance, faith and regeneration are necessary in such a scheme as his ? They need only be something, which gives us assurance that we shall be forever happy ; and the comfort consists, in supposing we shall be delivered from eter-

nal torment. Only convince the devils that they will be saved, and they may have all this comfort and all their malice in union; without any comfort in loving God and his law. Would this be christian comfort?

4th. THE argument by which he rejects personal qualifications from being necessary to a title for heaven, is, that this would make our standing similar to the standing of Adam. Doubtless in some respects the christian standing is similar to the standing of Adam; while in others it is totally dissimilar. It is similar in this respect, that personal holiness was absolutely necessary for both. CHRIST'S Heaven requires holiness as much as Adam's Paradise did; and his law requires holiness as much as the original moral law. The benefits enjoyed by Adam and by the christian were both a fruit of divine goodness, and to the christian a fruit of grace; but God hath a different manner of exercising his goodness; and the manner of exercising, in both cases required the personal holiness of those who are the subjects of it. God is a holy being, and the happiness of the universe depended on having the highest evidence of his holiness. His creature Adam was also holy, and so long as he continued of this character, there was a fitness that God as evidence of his own character, should bestow benefits upon him! After Adam fell, God did not bestow benefits upon him, not because he delighted in misery or was not good; but if he had treated him, being now become a sinner, as he would have treated him if he had continued holy, it would have taken away the evidence of his own holiness.

THOUGH it would not be wise to say, that the personal holiness of Adam merited happiness, it is still true that his holiness made it fit God should

treat him as a holy being, and as one holy being will treat another holy being.

NEXT, to come to the case of the sinner. CHRIST's atonement was necessary to stand in the place of his eternal misery and answer the same ends. This atonement was the *meritorious ground* of his title to salvation. The free and efficacious grace of GOD the SPIRIT, is the applying ground of his title to salvation. And his own sanctification or gracious exercises, are the preparatory ground of his title to salvation. Though CHRIST purchased forgiveness, and purchased the spirit to sanctify, this doth not destroy but confirms the need of personal holiness. It is just as fit, with respect to the creatures relation to GOD, and as necessary in the nature of things, that a sinner saved by sovereign grace should be holy, as it was that Adam standing in divine goodness by the law should be holy. In the case of Adam, personal qualifications or holiness gave a title to divine favor only on the ground of fitness, and not on the ground of merit; and this is all that can be meant by his title to heaven or standing in the divine favor, by his own righteousness. There was no reason against Adam's having his maker's favor; and there was the reason of fitness, but not of merit that he should have it. In the case of the sinner, there is an actual reason against his having his maker's favor, which can be removed only by his union with JESUS CHRIST; and it is unmerited mercy, in all respects, which forms that union. Personal or meritorious distinctions in us is not the reason of its being formed, but solely the good pleasure of GOD. Still there is as much and the same reason, that the creature who hath his maker's favor through the grace of the gospel, should have the personal distinction of holiness; as there would be if he had it through the law.

The gospel, therefore as carefully provides for personal holiness, which Dr. H. calls *personal distinctions in us*, as the law did. And though the atonement of CHRIST is the meritorious ground of mens title to eternal life, in all respects, yet personal holiness, regeneration, faith and repentance, are as necessary for a gospel title to heaven as holiness was for a legal one. So far as the expression *title to heaven* is proper in this matter, the truth is this; Adam's title was in GOD's goodness by holiness; and the believer's title is in GOD's sovereign grace through holiness. Personal holiness is in both cases equally necessary, and there is the same need or fitness that the sinner should be renewed and have a holy temper given to him, in order for the gospel salvation, as there was that Adam should be created with a holy temper in order to be treated as a holy being. The new birth or new creation is as necessary as the first creation was. There can be no heaven for sinners without, nor any title to heaven. Dr. H's idea, that the only need of regeneration, faith and repentance is to give us comfort in the apprehension we shall be saved, falls wholly short of the office of holiness and grace in the christian salvation. GOD cannot, even through a Saviour, accept the sinner without personal holiness.—Christian comfort, is the comfort of enjoying GOD and CHRIST; and for this also, personal holiness is necessary. He is as erroneous in his whole scheme of the nature and necessity of grace or holiness in the soul, as he is in his apprehension of future rewards. It is conceived, that in order to establish his doctrine he hath taken away from the gospel all holiness and morality of character. Much more of this will be seen in the sequel.

SEC. 10. IN the course of Dr. H's design, he found the scripture doctrine of election, as it hath been commonly understood by christians, stand directly in his way. For if part of men are elected, and part not elected to eternal life; the consequence follows that all men will not be saved.

To support his scheme, it became necessary to make the subjects of a divine election co-extensive with the human race.

DR. H. gives the following description of the divine decrees, "every thing moral and natural, every being and mode of being, every circumstance, every connection and consequence throughout the whole scale or system of being, did originally, absolutely depend on the choice, decree or predestination of the eternal, immutable JEHOVAH. And all things, in actual being, have now the same entire, absolute dependence, and ever will have to all eternity."

While I agree with the above description of God's decrees; I can by no means suppose that they ensure the salvation of all men. The first step which Dr. H takes to establish his opinion, is to fit the meaning of words to his own purpose. Page 78.

"It is a mistaken apprehension in some, that election, decree, predestination, &c. necessarily implies distinction. The words do not even *naturally* imply any such thing." In several pages preceeding this quotation the Doctor largely insists that these words imply great distinction in the worldly state of individuals and nations, and gives us many examples. But if none of these words *naturally* imply a state of distinction they must be unnaturally used in the scriptures where they describe such distinctions in men's worldly state.

IN page 78, we find the following. "When ever election or predestination, in sacred scripture, doth distinguish one person, or one com-

"munity, or one description of persons from another, it never hath the least regard to any thing beyond the grave, excepting a difference in degree of felicity." Page 80. "The divine will, purpose, election, decree, predestination, or by whatever term you would signify the eternal, immutable plan of JEHOVAH, does, every where in his word, fully secure the certain happiness of all the human race, after death. This assertion is bold the reader may say, I therefore now appeal to GOD's own word for the truth of it. The words decree, predestination, purpose and election (which the learned will bear me witness, are terms promiscuously used in translating the same original Hebrew and Greek) with their derivatives, are brought to our view one hundred and twenty four times in the Old and New Testament." Here is a solemn appeal to the word of GOD, and also an appeal to the learned. Hast thou appealed unto the learned? Unto the learned, judging from GOD's word, thou shalt go.

DR. H's assertion is this, "the words decree, predestination, purpose and election (which the learned will bear me witness, are terms promiscuously used in translating the same original Hebrew and Greek) with their derivatives. This is not a fact. To *determine* or *predestinate* is expressed by the Greek verb *ορίζω* with its compounds, from the theme *ορος*, which signifies *bounds* or *limits*. The meaning of the Greek verb, is to fix the bounds or limits of any thing beforehand, and very exactly corresponds with the English verbs, *predestinate* and *predetermine*.

THE English noun *purpose* meaning a *fixed determination* or *decree*, is expressed by the Greek noun *προθεσις*, which is derived from the verb *τιθέναι*. This verb signifies to lay the foundations

of any scheme either of counsel or practice. Words, from one of these derivations are used in the Greek of the New Testament, to express the fixed purpose, counsel, predetermination, or predestination of God. The words translated elect, elected, and election, are from another theme. They signify both fixed determination, and choice between two objects. They invariably mean that some are *chosen* and others not *chosen*. The words used in the Greek Testament for *elect*, *elected*, and *election*, are from the compounded verb *ελεγω*, which signifies to collect, choose, or separate from. The verb *eligo* and its derivatives, are used in the Latin language with the same signification. From the Latin, it hath past into most of the European languages, still with the same signification. In English, *to elect*, and *election* invariably signify a determinate choice, by which some are taken and others left. We hence use these words for choice to public offices, and designation to a condition or duties, from which other men are excluded.

IN the Old Testament, *to counsel*, *determine*, or *purpose*, in the manner of a decree, with their corresponding nouns, are from the Hebrew word *yangatz*, which signifies to *deliberate* or *determine* what to do. The word *elect* is little used in the English Old Testament. The Hebrew word corresponding to it, is *bachar*, and signifies to choose by a particular choice, or in the way of selection. These are the facts, concerning the words predestination, purpose and election, and the Greek and Hebrew words, from which they are rendered into our language. From which facts, I suppose Dr. H. to be mistaken, when he says, the words decree, predestination, purpose and election, are terms promiscuously used in translating the same original Hebrew and Greek.—Dr. H's argu-

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of any scheme either of counsel or practice. Words, from one of these derivations are used in the Greek of the New Testament, to express the fixed purpose, counsel, predetermination, or predestination of God. The words translated elect, elected, and election, are from another theme. They signify both fixed determination, and choice between two objects. They invariably mean that some are *chosen* and others not *chosen*. The words used in the Greek Testament for *elect*, *elected*, and *election*, are from the compounded verb *εκλεγω*, which signifies to collect, choose, or separate from. The verb *eligo* and its derivatives, are used in the Latin language with the same signification. From the Latin, it hath past into most of the European languages, still with the same signification. In English, *to elect*, and *election* invariably signify a determinate choice, by which some are taken and others left. We hence use these words for choice to public offices, and designation to a condition or duties, from which other men are excluded.

IN the Old Testament, *to counsel*, *determine*, or *purpose*, in the manner of a decree, with their corresponding nouns, are from the Hebrew word *yangatz*, which signifies to *deliberate* or *determine* what to do. The word *elect* is little used in the English Old Testament. The Hebrew word corresponding to it, is *bachar*, and signifies to choose by a particular choice, or in the way of selection. These are the facts, concerning the words predestination, purpose and election, and the Greek and Hebrew words, from which they are rendered into our language. From which facts, I suppose Dr. H. to be mistaken, when he says, the words decree, predestination, purpose and election, are terms promiscuously used in translating the same original Hebrew and Greek.—Dr. H's argu-

ment reduced to a short compass stands thus. All things are predestinated ; election means the same as predestination ; therefore all men are elected to eternal life. If his assertion concerning the use of words had been right, the consequence of which he is tenacious would not follow ; for as things are predestinated to different uses and ends, so it might be with men ; some appointed to happiness and others to punishment. The original and natural signification of the words, elect and election, is that some are chosen in such a sense, as implies that others are not chosen.

2d. ANOTHER of Dr. H's arguments, is taken from the word Ben Adam, which he says is an appropriate name of CHRIST, either in his own person or in his types. The meaning of Ben Adam, is son of man ; he tells us that this name being given to CHRIST, implies he is the elect head of humannature, or of all the individuals in the human race. Suppose that JESUS CHRIST was in fact called Ben Adam or son of Adam, I do not see in this, any argument, that he is the elect head of all men. Or if this phrase, in its structure carries evidence of being an elect head, I see no reason why the prophet Ezekiel is not the person ; for the name Ben Adam or son of man, is applied to him oftener than to all other persons mentioned in the scriptures, and it doth not appear that he is to be considered even as a type of CHRIST, in any other sense, than all good men may be thus. On examination, I cannot find that the name Ben Adam is applied to JESUS CHRIST in the whole bible. In the English Old Testament, the phrase *son of man* is used in the following places. Num. xxiii. 19.—Job xxv. 6.—xxxv. 8.—Psalms viii. 4.—lxxx. 17.—cxliv. 3.—cxlvi. 3.—Isaiah li. 12.—lvi. 2.—Jer. xlix. 18.—li. 43.—Dan. 7. 13. and in a multitude of

places in the prophecy of Ezekiel. Ben Adam or son of man, was the appellation by which God uniformly called his prophet Ezekiel. The phrase son of man, hath three corresponding phrases in the original Hebrew. One is *Ben Adam*. Adam being a general name applied to the human race, from their common ancestor. Another is *Ben Ānošh*. Ānošh is a name applied to man, from his being liable to pain and misery. A third is *Bar Ānašh*. Bar is the Chaldaic for son, and Ānašh is of the same derivation and meaning as Ānošh mentioned above. The only place in the Old Testament in which the phrase son of man clearly applies to CHRIST, is in Dan. vii. 13. "I saw and behold, one like the son of man, came with the clouds of heaven, and came to the ancient of days, and they brought him near before him. And there was given him dominion and glory and a kingdom." In this place, son of man, means JESUS CHRIST. The original is *Bar Ānašh* and not Ben Adam as Dr. H. asserts. The meaning of the description is this. I saw one like the son of affliction, come near to the ancient of days, and there was given him a throne and a kingdom. A most beautiful description of CHRIST's humiliation, and his kingly dignity that was to follow.

In the Greek of the new Testament *υιος ανθρωπου* is the phrase translated, son of man. The Greek name of man signifies by derivation, a creature who walks erect, or looks upward; and has no relation to Adam. Thus it appears that through the whole bible, JESUS CHRIST is not called the son of Adam. The learned to whom the appeal is made are impartial judges. The names by which CHRIST most commonly called himself, were *the son*, by way of eminence, meaning the son of God; and *the son of Man*, intimating his

human nature. When he spoke of his sufferings or humiliation, he generally used the name son of man; and it is evident that by the son, and the son of man he meant to intimate both his divine and human natures. Our author hath a notion, which to me appears like mysticism, concerning the sameness or identity of human nature, as though the human race formed one moral being, of which Christ is head, just in the same sense, as the trunk and the branches make one tree. He tells us that because there hath been no intermarriages with any other order of beings, all human nature is identically one, just as much as it was, when all were in Adam; and that all human flesh is called *thy own flesh*, and all human blood, *one blood*. I leave the inconsistency of such a notion for the common sense of every reader to discover; only remarking, that if what he says were literally true of men's bodies, it is still in no way essential to the point. It is the spiritual part or soul of man, that commits sin, and whatever affinity of body there may be between the descendants of Adam, their souls appear to be distinct existences, and there is no evidence, that one soul is in any sense contained in and derived from another. Further, our author's notion, is directly contrary to all the feelings of personal consciousness, and that distinct sense of moral obligation, and of merit and demerit, which all mankind possess.

3d. WHEN Dr. H. comes to prove that all mankind are members of CHRIST's elect body, he doth not adduce any evidence from the holy scriptures which appear to relate to this subject. We have an instance in page 87, of his manner of reasoning on this subject. "The son of man saith, all that the father hath given me shall come unto me, &c. John vi. 36. The ques-

tion is how many? The answer is, *he shall give the heathen for thine inheritance, and the uttermost parts of the Earth for thy possession.*" Psalm ii. 8. Both question and answer are taken from the scripture, but on consulting the context it appears, that the writers were considering very different subjects, and the answer adduced is no more pertinent to the question, than the first verse in the bible would have been. Christ was describing the certainty that all whom the father had chosen, and given to him, would come to him. Such a discourse as we find in this verse, and the context implies that some will not come to CHRIST and be saved, as pointedly as if he had asserted the fact and said, some shall not be saved. If salvation is to be universal, why did not Christ say *all men*, instead of *all whom the father hath given me*. The very manner of expression implies a rejection of some, as a truth that was well known. Innumerable such implications are found in the discourses of Christ. It is well known by those acquainted with the holy writings, that all the prophets spoke of a time in the latter days, when the gospel kingdom shall fill the earth, and all those who then live, shall be visible christians. The passage adduced from the ii. Psalm, hath a clear reference to that event, and is no answer to the question, how many of the human race shall be saved? The passages to which Dr. H. refers in the 11, 45 and 65 chapters of Isaiah have an evident reference to the same latter glory, and he might have collected a thousand others, which are to the same purpose. They prove there will be a very happy and holy future state of the church on earth; but are no evidence that Christ is the elect head of all mankind.

4th. ALL which Dr. H. tells us of the words elect and election, meaning only distinctions and

differences in men's worldly state, is mere assertion; and his whole proof is saying it in a peremptory manner, and many times repeated. The distinctions made in men's worldly state, proves that it would be no injustice to make distinctions in their future state. The greatest design of the scriptures was to teach us concerning another state, and to limit such descriptions to this world, is subverting the main end of revelation. To prove that the Doctor's assertion is wholly unfounded, I have only to refer my reader back to all the scripture testimonies, mentioned in the first part of this work, of the eternal rejection and punishment of some men. All such testimonies are most pointed proof of a distinguishing election, in the eternal condition of mankind. By carefully attending to all the passages in the English Bible, where the words elect, elected and election are used, it is evident that in most instances they have an immediate reference to a state beyond death; in those instances where they imply or describe different treatment in this world, it generally relates to such things as are a necessary preparation, or particular acts in the divine government, that will terminate in a glorious elect kingdom in the world to come, to which some will not be admitted.

5th. Dr. H. attempts to show, from what Paul says of God's dealings with the Jewish nation, in the ix. x. and xi. chapters of Rom. that all that nation shall be saved. The whole of his argument depends on the following passage, chapter xi. 26. "*And so all Israel shall be saved.*"

To show the Doctor's misapplication of this passage, I would refer the reader back to what was said on that epistle in the first part of this work; it is also necessary to take such a general view of God's dealings with that people, for four

thousand years past, as is contained in sacred and profane history ; and of what his future dealings will be, as is foretold in those prophecies which have not yet been fulfilled. The prophets of the Old Testament predicted that CHRIST would be rejected by the Jews ; and that as a punishment for their sin, they should be dispersed over the earth, cease to be the visible church of God, and suffer innumerable miseries by the hands of the Gentiles ; and that after this, in the latter days, they with the fulness of the Gentiles should be converted to the faith of the true Messiah. The rejection foretold began to take place soon after the days of Paul, and was compleated afterwards. Their conversion hath not yet taken place ; but the signs of the times collected from holy prophecy lead us to suppose the event is not far distant ; when Paul's prophetic promise, *all Israel shall be saved*, will have its fulfilment ; and the remains of that nation now scattered over the earth, and kept in a state of separation from other people by the wonderful providence of God, will be converted to christianity. The phrase *all Israel shall be saved*, doth not mean that all the individuals of that nation, shall come to final salvation in the kingdom of heaven ; but that there is a time when that whole people shall become christians, own JESUS as the Messiah, and enjoy christian privileges. This is apparent from attending to the course of Paul's reasoning.

THE Jews, forgetting the spirituality of the ancient promises, had applied them to the national posterity of Abraham ; whereas they ought to have been understood of his spiritual seed. This false idea of the Hebrews, Paul began to correct in the ii, iii and iv Chapters of this same epistle. Chap. iii. 3. *For what if some did not believe ? Shall their unbelief make the truth of God without*

effect? God forbid. Chap. ii. 28, 29. For he is not a Jew who is one outwardly; neither is that circumcision, which is circumcision in the flesh: But he is a Jew, that is one inwardly, and that is circumcision that is of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. Chap. iv. 12 to 16. For the promise that he should be the heir of the world, was not to Abraham or his seed through the law; but through the righteousness of faith. For if they which be of the law be heirs faith is made void and the promise is of none effect, because the law worketh wrath. Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all. Gal. vi. 15, 16. For in Christ Jesus neither circumcision availeth any thing, neither uncircumcision, but a new creature. And as many as walk by this rule peace be on them, and mercy, and upon the Israel of God. Conformable to the above sentiments we find in the ix Chapter of the Epistle to the Romans the following passage, which may be considered as the basis of all the faith concerning that people. Verse 7, 8. Neither because they are the seed of Abraham are they all children, but in Isaac shall thy seed be called; that is, they which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed."

STILL further, to illustrate the truth, lest we should suppose all the children of Isaac to be saved of the LORD, and the spiritual Israel to whom the promise is made, we find in the 11th chapter, I say then, hath God cast away his people? God forbid. God hath not cast away his people whom he foreknew. Wot ye not what the scripture saith of Elias, how he maketh intercession to God against Is-

rael, saying, Lord they have killed thy prophets, and digged down thine altars, and I am left alone, and they seek my life. But what saith the answer of God unto him, I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so at this present time there is a remnant according to the election of grace. The Apostle Paul is much guarded, through his writings against such sentiments as Dr. H. avows. The true Israel, are all those who have the faith of Abraham; and not all his natural seed. Jacob was chosen and Esau left. In the time of Elijah, seven thousand men were chosen, and the rest left. In the time of Paul, there was a remnant according to the election of grace; and the rest of the nation were blinded in hardness of heart. After all this, as a prophet of God, the Apostle assures us; that in some future day the posterity of those Israelites, who were then left, with the fulness of the Gentiles, should become christians. This is what he means by saying *all Israel shall be saved*; neither is there any obscurity in his reasoning, to those who will faithfully follow it through the epistle. Dr. H's argument from the topic of election appears totally unfounded through the whole, and the very ground which he assumes as evidence of universal salvation, is replete with evidence against his doctrine; for there is nothing more expressly said in the scriptures than this; that some men are chosen to eternal life, and others left to the eternal punishment of their sins.

SEC. II. DR. H's next argument in favor of universal salvation, is drawn from the nature of the gospel atonement, and it is one on which he appears to place much dependance. He considers this subject, from page 94 to 121 of his book. No sufficient

evidence appears, that the great and good men whom he names, had those conceptions of the atonement which he advocates. Several of them lived in times, when the rationale of that great transaction in the scheme of divine grace, was the subject of little inquiry. Neither were there the same attacks on scripture doctrine as are now made; and feeling themselves safe against a misunderstanding of their sentiments, they might often express themselves incautiously, and without that precision of words, as is proper on this subject, at the present day. At the same time, if all our christian fathers had thought concerning the atonement, as Dr. H. represents, it would not preclude present inquiry; nor if they were wrong in some of their notions, would it be any argument, either against their piety or greatness. While error continues to make different attacks, it may drive christians, even though there be less of the power of religion in their souls; to such researches, as will cast new light, on the rationale of redemption by JESUS CHRIST.

My own ideas of the atonement I have already explained from page 148 to 159 of this book; which ought to be read in connection with what will now be added.

THE following things will be attempted.

First. To state Dr. H's notion of the atonement.

Secondly. To show that his notion is naturally impossible.

Thirdly. THAT it is morally wrong. And,

Fourthly. THAT the expressions of holy scripture do not countenance it.

His opinion seems to be, that there is an actual transfer of sin and guilt to JESUS CHRIST; and an actual transfer of his righteousness to the

finer. Page 98. " The true doctrine of the
 " atonement is in very deed this. A direct, true
 " and proper setting all our guilt to the account
 " of CHRIST as our federal head and sponsor, and
 " a like placing his obedience unto death to our
 " account. In the covenant of redemption, and
 " divine constitution, God regards both parties,
 " just as tho' the son of man had personally done
 " all man hath done : and man had done and
 " suffered, all that the second man hath himself
 " done and suffered."

THAT Dr. H. by the word *transfer*, meant a
 personal communication of guilt and righteousness
 from one being to another, is further evident
 page 99. " Here some will cry out and say, guilt
 " and righteousness is of a personal nature, and
 " cannot be transferred. But I now promise,
 " that in its proper place, I will fully demon-
 " strate, that although both these are personal,
 " they may be transferred, fully according to rea-
 " son and common sense, as well as agreeably
 " to the divine constitution.

THE proper place to which Dr. H. alluded, in
 which he would demonstrate that guilt and right-
 eousness could be transferred according to reason
 and common sense, I suppose to be from pages
 107 to 117. The only argument, which he uses
 to prove both the possibility and the lawfulness of
 the thing is that all creatures, their powers, fac-
 ulties, actions, righteousness, sin and guilt are
 God's property, in the most absolute and unlim-
 ited sense, and that God may do what he will
 with his own. Though there appears to me, to
 be something that is unfit in representing sin and
 guilt as the bad property of God, and in comparing
 God's bad property as he calls it, to the bad prop-
 erty of men, and to a den of serpents in a field ;
 yet I will let all this pass, and concede if it be de-

fired, that all the sin, guilt and righteousness in the universe are God's property, in the most absolute sense; as I do not conceive, this will have the least influence on the argument. The Dr's idea seems to be, that by an act of power, God made the sin and guilt of man, the sin and guilt of CHRIST; in the same manner, as if he had personally done all that man did, for this is his expression; and concerning the transfer of Christ's righteousness his words are the same.

2d. ON this notion of transfer, I remark that it is naturally impossible. The thing is so plain to common sense, that its very plainness, renders it difficult to illustrate. It is hard illustrating truths or facts, when none more clear than those we would illustrate, can be found to compare them with. I call on all mankind, to describe how it is naturally possible to make a sin of my commission, the sin of another man's commission. My thoughts, volitions, affections, and mental exercises are necessary for my sin and guilt, and without these I could have no sin and guilt. Is it possible to make my thoughts and volitions, the thoughts and volitions of another man? and all those must be transferred with the sin and guilt, because without these, there is no sin and guilt to transfer. Can it be made possible that my falsehood or violence committed many years ago, should be made the falsehood and violence of another being, who had no existence at the time of my committing them. I go further and say, that the human mind cannot conceive of such a transfer. We may easily conceive of the impossibility of the thing; but are wholly incapable of conceiving the possibility of it. Let the most acute thinker try to conceive the operation of transferring the sin and guilt of one to another, and it will elude his attempt. Let him try to conceive what this

transferred sin and guilt is, in the character of a perfectly holy being, and he will soon find that he is searching for a nonentity.

FURTHER, suppose that Dr. H's notion of transferred sin, guilt and righteousness, in the case of Christ and the sinner were possible in the nature of things; still the following consequences would follow.

If the transgressor's sin and guilt were all transferred to Christ; if they were taken from his character and placed in Christ's character; then the transgressor hath no longer any sin and guilt; and Christ died for his own salvation and not for the sinner's. If it be replied; CHRIST's death was necessary to purchase the right of transfer, in which the sinner's salvation doth consist; then Dr. H's argument of God's right to transfer, arising from his property in all things falls to the ground; for a purchased right is not a natural right—a right derived from the death of CHRIST, is not a right derived from property.

FURTHER, if sin and guilt are transferred to CHRIST, then there is no grace in any favor done to man since the first transferal. There may be goodness but no grace. Grace is the granting of favor to the guilty and undeserving, but how can acts of favor be called grace, when all that guilt which made them undeserving is removed.

Thirdly. THE transferal of sin and guilt, in the manner Dr. H. supposes, would be morally wrong as well as naturally impossible. I wish to be sensible of the deference due to the infinitely wise and holy Jehovah, when speaking of things right and wrong in application to him. But doubtless it will be allowed, that we may conceive of things, in God's government of the universe, which would be doing wrong to himself, if he were to perform them, and I wish to take no other ground in this argument. God hath the high-

est property in his own existence, and if the thing were possible, it would be morally wrong for God to injure his own existence and happiness. The universe of created beings is his property—the display of his wisdom, goodness and power; and he is happy in the perfection of his kingdom and works. It would be injurious and morally wrong towards himself, to mar the perfection of his intelligent kingdom. This kingdom is composed of many individuals, with moral and social relations and obligations to each other—each of these individuals hath a distinct personality—God hath given them distinct rights which are the necessary appendages of such a nature as they have received.—They have distinct merits and demerits, arising from the moral nature of their distinct volitions.—Guilt or a desert of punishment, belongs to an unholy volition in the very nature of things. This is that structure of nature, out of which moral obligation arises. Making the supposition, that it were a possible thing, still would it not be morally wrong, under these circumstances, to transfer a desert of punishment from an unholy being to one who hath been always holy? Is it not a falsehood to say this is a guilty being and deserves punishment, when in fact, according to the natural structure of intelligent existence, and the moral obligation arising out of that structure, he is not guilty and deserving of punishment? Would not this be destroying the benefits which infinite wisdom proposed to himself in giving distinct personality, and a natural capacity for merit and demerit? It is conceived, that no proposition can be more self-evident than the following; that the person who steals must eternally be the thief and guilty person; and also that if it were possible, to separate the sin and guilt from the act of stealing, it would be morally unfit to at-

tribute them to the nature or character of one who never stole. In doing thus, God would destroy both the natural and moral system, which were created by his own wisdom and for his own glory; and thus do a wrong to himself. To suppose any thing in the divine government, contrary to the laws which God gave in creation, is to suppose him divided against himself, and dishonourary to his character. When he created he gave laws, agreeable to his foreknowledge of his own government.

IN the case of our blessed Saviour and the sinner; JESUS CHRIST never was guilty, either by his personal actions or an imputed transferal. Those who are saved, will be saved as sinners; as guilty and undeserving. The renewing power of God will change their hearts, so that they shall sin no more; but the sins they have committed and all the guilt appertaining to them, will as much remain their own sin and guilt through eternity, as they were before forgiveness. The creature who is once guilty, must be guilty forever. If any suppose that true believers in CHRIST, do by their union to him, loose a sense of their own guiltiness; it is to be feared, that such persons are experimentally ignorant of the nature of religion in the heart.

THE notion of a transferal of personal guilt and righteousness, is so alluring to those who wish to hope well of their own state, and to live still in their sins; that the error becomes extremely dangerous. Dr. H. challenges common sense as a judge in this matter. Let us see how common sense will judge, in an illustration which I will propose.

SUPPOSE the following case. A son for a most odious crime is sentenced to suffer death. Circumstances of public good forbid he should be

forgiven, without some means, which will as effectually display the nature of the government transgressed, and the character of the legislator and judge, as the actual death of this wicked son would do. A venerable father offers to become a ransom for the son; when it is judged, that the loss of a single limb of the parent, will as fully answer all good ends in government and the public weal, as the death of the son would do. The father suffers accordingly. In such a case, could any one look on the suffering father, and think him to be either a sinner or guilty and deserving of punishment! conceive the criminal son, standing by the side of the suffering father in the very moment of his pangs; and every beholder, instead of conceiving that the real guilt is transferred to the father, would probably look on the son as a more guilty creature than ever he appeared before. In such cases as these, common sense, common feeling and apprehension of fact (and fact is truth) do not conceive any transference of sin, guilt or righteousness.

Fourthly. THE general expressions of God's word do not countenance the opinion which Dr. H. advocates,

BEFORE we attend to the expressions of God's word, it is proper for me to observe; that to make the scriptural scheme of redemption most glorious and perfect, there is no need of introducing a fact that appears impossible in the nature of things. There are many kinds and branches of evidence for the truth of the gospel. If it became necessary either to reject the gospel with all the evidence that supports it, or believe this thing which appears naturally impossible, it might be proper for us to suspect our own common sense; for on such a supposition, the whole quantity of gospel evidence would become evidence of a trans-

feral ; but happily there is no such necessity. The gospel can effect all the ends for which it was intended, without this ; and if it had been God's intention to save all men, he could as well have done this, without a transference of sin and righteousness, as with it. Men, without this may receive every blessing that is needed, or that their natures are capable of enjoying. Without this they may be forgiven—liberated from personal punishment—entitled to all the blessings of eternity—sanctified, and thus rendered morally capable of enjoying and serving God forever. These blessings contain all that creatures have a capacity of receiving ; also these blessings may be bestowed in a way glorious for God, and consistent with the highest good of the universe. The supposition of a transference is therefore needless ; and it appears highly unreasonable to introduce into the gospel, any thing which is at once, needless, naturally impossible, and morally wrong ; especially as there is nothing in the holy scriptures to countenance it. This is the point I shall next consider.

THE holy scriptures use the word righteousness in various senses, and most generally in one of the two following.

1st. FOR moral rectitude and personal holiness. In this sense the word is applied to God, and includes the whole moral rectitude of his nature, and sometimes particular acts of justice. Applied to men in this sense, it means personal holiness ; or that temper which is given in sanctification by the spirit of God, and the practice proceeding from it. In this sense of the word all the saved must become righteous, or personally holy ; though this is not the righteousness by which any are justified.

2dly. THE word righteousness, in an appropriate gospel sense, means that, on account of which sinners are justified, forgiven and by the promise of GOD entitled to eternal glory. This is the righteousness we are now considering. That this righteousness was acted and wrought by CHRIST, in his obedience and sufferings, is a matter agreed. The question is, whether this righteousness remains, and will forever remain the righteousness of CHRIST, and sinners only receive benefits by means of it ; or whether this righteousness, though wrought by CHRIST, is transfered and communicated over to the sinner, so that though CHRIST was the author of it, the sinner now holds it as his own ; and holds it in such a manner, that when called to account by the judge, he may present it, as a debtor presents money in payment of a debt, saying, that this righteousness is now mine. If there be a transference this must be the case.

DIVINES have generally agreed in saying, that we are justified by the righteousness of Christ ; and I fully believe, that though they have incautiously admitted some expressions, which will bear another construction ; it was still their idea, that this righteousness was as much the righteousness of Christ in every sense, after the sinner's justification, and after he had received all possible benefit from it, as it was before. In the scriptures this righteousness is called *the righteousness of faith*, Rom. iv. 13, because it is by faith, as a means appointed by GOD, that sinners are entitled to its benefits. It is called the righteousness of GOD, Rom. i. 17, both as it was appointed by the infinite wisdom of GOD, and as Christ the author of it was a divine person. It is called the law of righteousness, Rom. ix. 3, or a divine constitution, by which guilty sinners receive benefits, as

they might do if they were personally obedient. In none of these passages is there any thing which looks like transference. Next let us consider another manner of expression, as in the following texts. *The LORD our righteousness.* Jer. xxiii. 6. *Who of GOD is made unto us, wisdom, righteousness, sanctification and redemption.* 1 Cor. i. 30. *CHRIST is the end of the law for righteousness to every one that believeth.* Rom. x. 4. If any suppose these passages favor the idea, that Christ's righteousness is communicated over to men, they ought to notice that a rejection of the figurative meaning proves too much. It is not said the righteousness wrought by Christ is our righteousness, or is made our righteousness, or is the end of the law for righteousness to them who believe; but that Christ himself is so. So that if these passages be not figurative, and are to be understood literally; it is not the obedience and sufferings of Christ which constitute a justifying righteousness; but it is the whole Christ, in his divine and human natures, with all his perfections, attributes and offices; and the transference must be of all his perfections, attributes and offices, and the justified believer must become GOD and Saviour to himself. These passages are figurative, and to understand them literally will lead us into the great absurdity just mentioned. Their meaning is doubtless this. The LORD who is our justification through what he hath done and suffered, received by our faith. GOD, who in Christ enlightens, justifies and sanctifies. The end of the law is the execution of its penalty. Christ hath done that, which answers in the place of this execution; so that the law doth not forbid the believers justification, and his being treated as righteous. In this sense Christ is the end of the law for righteousness.

THE words *imputed* and *imputeth*, are used in the scriptures on this subject. Hence arose the expression, *imputation of CHRIST's righteousness*, which is not a scriptural expression. The words are forensic, and have relation to a judicial decree, and in this case, to the justifying or condemning sentence of God. To impute sin, means God's determination by which the sinner is condemned to endure the penalty of the law in his own person. Not to impute sin, or to impute righteousness is his justifying act, by which he pardons the sinner, and adjudges to him personal benefits. Imputation, in the scriptural sense, cannot mean a transferal either of guilt or righteousness. For in Rom. chapter iv. the believers faith is said to be imputed for righteousness, and the believers faith cannot be that righteousness of CHRIST by which we are justified. This shows that the word has relation to the justifying act of God: and the meaning of faith being imputed for righteousness, is this; that God adjudges to the faith of a believer the benefits of justification.

FURTHER, none of the terms used in the word of God naturally signify a transferal of guilt or righteousness.

THE word propitiation, means that, through which God may be favorable or propitious in his treatment of sinners; and for this, it is not necessary CHRIST's righteousness should become their righteousness.

RANSOM and price are words used. CHRIST is the ransom and he paid the price. These words mean the obedience and suffering that is rendered to God by the Saviour, to open a door for the safe exercise of his grace to the guilty, and cannot mean any thing done, adjudged or transfered to the sinner himself.

THE words *redeemer, redeemed and redemption*, are much used in the scriptures. They mean a deliverer and deliverance from some evil. They are in a great number of passages applied to the deliverance of Israel from Egypt, Babylon, and their other enemies, by the power of God. Deliverance from sickness, from famine, from temporal death, from various earthly troubles, from iniquity, and from eternal punishment, are in the scriptures expressed in this manner, and there is nothing in these words that implies a transferal of righteousness to the redeemed sinner.

CHRIST is called our reconciliation. Both God and sinners are said to be reconciled. The natural meaning of this word is the making those to be friends, who were before enemies; but the word itself doth not imply either the manner or means of reconciliation.

ATONEMENT is also used, and it properly signifies the means by which anger or displeasure are appeased, whatever those means may be. The word *purchased* is used. The purchase of salvation for sinners, was from God and not from sinners themselves; and therefore doth not imply any transfer of the price of purchase to them, but quite the contrary. Christ is called our sacrifice. He was sacrificed for our sins. He gave his soul an offering for sin. The natural signification of the word sacrifice, is a thing consecrated and offered up to God; hence we are exhorted to present ourselves a living sacrifice to the Lord. Many of the Jewish sacrifices were typical of Christ's death. The Jewish sacrifices, on the part of the offerer, signified that it would be a righteous thing in God to punish the sinner eternally; on the part of God who accepted them, they signified, that there was a way devised in which he could be propitious to those who became obedi-

ent ; but there is nothing, either in the name or nature of the transaction, that intimates righteousness and guilt to be negotiable from one being to another. The meaning of Christ's being a sacrifice is this ; that he offered himself to God by obedience and suffering, which offering through the divinity of his nature, made such a display of moral truth and of the divine character and government, that it is safe to remit the personal punishment of the sanctified and believing. In this sense he made himself an offering for sin—was bruised for our iniquities—the chastisement of our peace was upon him—tasted death for every man—was made a curse for us—and died for us while we were ungodly and sinners. The meaning of all these, and many other expressions similar to them, is that Christ suffered under such circumstances, as makes it safe for the divine government, and for the general good to forgive repenting sinners. Common sense, judging from the nature and possibility of things, cannot give any other construction. As in the case before mentioned of a father suffering for a son, all men would say, that the father was broken for the iniquity of the son—that the chastisement of the son's peace was on him—that he tasted pain and was made a curse for the son ; at the same time, all men would say there was no transference or negotiation of guilt or righteousness.

FURTHER. The sin and guilt for which Christ died, are called our sin and guilt in the scriptures. Guilt means a desert of punishment. No man can read the scriptures, without perceiving that those whom God hath forgiven, are still considered deserving of punishment, and his treatment of them is according to his own grace, and not according to their desert. Sin after it is forgiven, is still called our sin.

THE words in 2 Cor. v. 21. are evidently figurative. "*For he hath made him to be sin for us who knew no sin.*" Both the expressions *being made sin, and knowing no sin*, are figurative, and the latter is designed to limit and explain the former. If they are to be understood literally they are a plain contradiction. Every man who is acquainted with the scripture may see the true meaning to be this; that Jesus Christ, who was perfectly free from sin and guilt, suffered, to open a way in which men who are sinners may be forgiven, and that we by the application of sovereign grace, might have the benefits of righteousness.

DR. H. tells us page 100, that types do not admit a metaphor. I suppose by this he intends, there can be no metaphorical or figurative meaning in them. But if there be not a figurative meaning in them, there is none. All the types of Christ are figures or similitudes pointing to him the substance. A metaphor in words, is a word applied out of its natural meaning, still in such a manner as to be intelligible. A metaphor in things or actions; is a thing or action turned from its natural use, to convey some instruction. All types are metaphors or figures, and this is the meaning of the word type, both by derivation and common use.

IN the xxi Chapter of Exodus, a fine laid on a man for knowingly keeping a mischievous Ox, is called the ransom of his life. Also a certain tax for building the tabernacle, is called atonement-money. The fine and tax were paid in negotiable money. From the words ransom and atonement being used in these cases, Dr. H. infers, that sin, guilt and righteousness are negotiable. This argument may have weight with those who can see no difference between money, and personal merit and demerit. The following passage is in

John xviii. 37. *To this end was I born, and for this cause came I into the world that I should bear witness unto the truth,* that is, to make a display of truth. This was the great end of his incarnation, life, preaching, obedience, sufferings and death. The way was thus prepared, for God to forgive through sanctification so many finners as he saw would be best for the glory and happiness of himself and kingdom.

I HAVE endeavored to show as was proposed, that Dr. H's notion of the atonement, is naturally impossible; if possible, that it would be morally wrong; and that it is not countenanced by the expressions used in the scriptures.

CHRISTIAN divines ought to use great care in explaining the doctrine of imputation, lest they lay a foundation for the most dangerous errors. The word imputation hath been used in the three following cases. The sinfulness of human nature through the apostacy of Adam.—The suffering of Christ for sinful men.—And the justification of believers by Christ's righteousness; but in neither of these cases is there any transference of sin, guilt or righteousness. Adam's posterity, were never guilty of that particular sin by which he apostatized. By a divine constitution, which was founded in wisdom, if Adam fell, all his posterity were to come into existence sinful beings. The sin for which they are condemned is their own, the guilt is their own, and not a guilt of their father's making.

CHRIST endured suffering by the father's appointment, and his own choice. He suffered as an innocent, and not as a guilty being; and was not considered as made guilty, by a transferred guilt from those who should derive the benefits of his suffering.

To the believer there is a remission of punishment and the possession of great privileges, given on account of Christ's righteousness, which will forever remain his own righteousness. It is not conceived, that we have either scripture example, or a right to use the word imputation in a sense contrary to these explanations.

IN page 117, Dr. H. mentions an objection to his sentiment, and endeavors to obviate it. He thus states the objection. "Some have imagined that this idea of justification by a true and proper atonement, substitution or ransom, is inconsistent with free justification by grace so often spoken of in scripture." By a true and proper atonement and substitution, he means transferred or negotiated righteousness. To obviate the objection he tells us, that grace abounds more in this, than it can in any other way; and says, that the father's gift of the son, the son's acceptance, his death, the sinner's pardon, and every step in this great work until final glorification are all grace. A little attention to the meaning and just use of words will show that the objection is not obviated by any thing the Doctor hath said. Goodness signifies benevolence or holiness. Favors granted either to innocent or guilty creatures are acts of goodness. Grace signifies favor to the guilty. Mercy signifies favor and help to the miserable. Justification is a favor granted, but it is not grace, if all guilt is negotiated away from human nature and centered in Christ. By attention to the just use of words, it appears that all those scriptures which speak of justification by grace, or of any personal application of gospel benefits by grace, are directly in point against Dr. H's representation.

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THE Dr. appears exceedingly attached to the word vicarious. All know that it is not used in the scriptures, and its application to this subject is human invention. Men who have made the word and its application, will give it a meaning, as pleases them. It is as applicable to one scheme as to the other.

IN page 97 Dr. H. says, if that notion of the atonement which he opposes, be true, it shows that the eternal happiness of all sinners is made sure. The reason assigned is in the following words. "For what will not infinite love joined with infinite power do, when there remains not the least claim of justice, or any other divine attribute in the way?" Further on it is added, "That the moral nature of God is infinite love is most certain, that this love pleads infinitely for sparing every sinner from eternal death he hath often said, and confirmed by solemn oath. Ezek. xviii. Now what can any desire more than the solemn oath of God, that his whole disposition is infinitely opposed to the final destruction of any man." On the first of these passages I remark; that according to a true idea of the atonement, the claim of justice remains in full force upon every unfancied sinner. If the claim of justice were removed, the danger of punishment would doubtless be removed with it. The only way in which the claim of justice can be removed, is by repentance, faith and a holy obedience, to which the promise of forgiveness is made. Every sinner, until he believes and repents, is under a sentence of condemnation pronounced by justice. The atonement of Christ hath no effect upon this sentence, and justice holds all its claim, until there is a justifying act of God remitting the punishment. The pretence of jus-

tice having no claim is unwarranted by the word of God.

As to the moral nature of God, I know that it is infinite love. The greatest general good is the object of infinite love. There is no evidence that the "holy love of God pleads infinitely for sparing every sinner from eternal death" or "that God's whole disposition is infinitely opposed to the final destruction of any man" on the contrary; if the destruction of any be necessary means of the general good, his whole disposition will plead infinitely for that punishment, to which justice will have an eternal claim. But I have before been sufficiently explicit on this point.

I shall conclude this subject with a single remark more. The notion of a righteousness transferred from Christ to the believer, so as to be his in the same sense, as if he had done what CHRIST hath done, appears to me inconsistent with the doctrine of CHRIST's intercession. *Wherefore he is able also, to save them to the uttermost, that come to God by him, seeing he ever liveth to make intercession for them.* Heb. vii. 25.—*For CHRIST is not entered into the holy places made with hands; but into heaven itself now to appear in the presence of God for us.* Heb. ix. 24. It hath been generally supposed, that all benefits granted to believers, are a fruit of CHRIST's intercession with the father; and that his righteousness presented by himself in intercession, is the ground on which God bestows. But if CHRIST's righteousness be transferred by an act of divine power, to the believer, to be his own in the same sense, as if he had wrought it; what need is there of the divine intercessor? Or what propriety in CHRIST's appearing in heaven to solicit for his people, when they have already received that, which is the ground of all benefits bestowed. In the same

manner it will be found, that the supposition of transferred righteousness, sin and guilt, is inconsistent with almost every doctrine in the christian system.

SEC. 12. ANOTHER of Dr. H's arguments is expressed in the following words, page 121. "If we attend to the threefold office of our Saviour, as priest, king and prophet; we shall find the final salvation of every human creature, made sure in him." Dr. H's ideas of the prophetic, sacerdotal, and kingly offices, seem to be very indistinct. As proof of what I say, I will recite a passage from page 123. "Paul represents the offices of CHRIST as co-extensive. Effectual *calling* is by virtue of the prophetic and kingly office of CHRIST. Justification pertains to the sacerdotal or priestly office by the atonement. The sanctification, perseverance and glorification of sinners result from all the offices of CHRIST alike. This Apostle tells us that where one of these offices is exercised, the other two are in every instance." For proof of this he adduces, Rom. viii. "Whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."

THE several parts of salvation which Dr. H. here mentions are effectual calling, (and it is well known that effectual calling, means regeneration and sanctification,) justification, perseverance and glorification. All these are wrought by his kingly, and solely by his kingly power. As a prophet he gives doctrinal instruction; but all the instruction in the world will neither regenerate, justify, nor glorify a soul. As a priest he hath made an atonement which is sufficient for the salvation of all who repent; and this atonement hath long since been compleat. There is no

power in it either to regenerate or glorify. Regeneration is a work of his kingly power, changing and making the heart holy. Sanctification is a work of his kingly power by his spirit, increasing the holiness of his people. Justification is an act of his kingly power as God and Judge, pardoning the sinner, and giving him a right to eternal life. Glorification is a work of his kingly power, putting the believer in possession of the glory and blessedness appointed to him by sovereign wisdom. Predestination, which was antecedent to all these, was also an act of God's kingly and sovereign wisdom, appointing whom he would save.

CHRIST's prophetic office consisted wholly in teaching men their duty, and the way of salvation. His priestly office was wholly in making it consistent by an atonement, for God to forgive those, whom his power should bring home to himself. The whole application of salvation, in all its parts is a work of his kingly authority. He was a prophet and a priest, only to prepare the way to save as a king. If he had not been a prophet and a priest, he could not have consistently acted as a king to save. Neither doctrinal light nor the atonement, given by him as a prophet, and made by him as a priest, make any alteration in the sinner's personal state, until he works as a king; and when he thus works his chosen ones will become willing, and be saved. So that calling, or effectual calling, justification, perseverance, and glorification, the whole chain of applied salvation, which the apostle beautifully mentions in connection, are all the work of Christ's kingly power. And by the quotation I made from Dr. H. it appears he thought indistinctly on this subject.

THE next quotation I shall repeat from him is in page 122. "Christ is just so far, and as extensively a king over mankind, as he is priest and prophet." This I conceive to be true if properly understood, then follows "and as far as he doth exercise these offices at all among the human kind, he doth exercise, and engage to exercise them all unto perfection." This latter clause needs a particular explanation.

CHRIST is king, priest and prophet to all mankind in the following sense. Much doctrinal instruction hath come to mankind in general by Christ's mediation; also to the angels both holy and apostate. Doctrinal knowledge will be diffused throughout the universe by Christ's prophetic ministration. Through heaven as well as earth; through eternity as well as time. Christ's prophetic office is to give doctrinal or intellectual light and knowledge, which may be possessed in the highest finite degree, without any holiness or righteousness of the will and affections. In this sense, Christ is a prophet to all mankind, and like other prophets his ministration may be either unto life or unto death.

THE atonement he hath made is sufficient for the pardon of all sinners, and in this sense he is a Priest for all mankind; the consequence however will not follow that all mankind shall be saved, for some may reject such a salvation as he offers, and thus cut themselves off from the benefits of his atonement. He is king of the whole earth; of the good and the wicked. His government is over all. It is as much the part of a king to condemn and punish the wicked, as it is to justify and glorify the holy. The exercise of a kingly power over all, carries no implication that all will be saved; so that though there is a sense in which CHRIST, is king, priest and prophet

for all mankind, this might be the case, without the salvation of a single creature; if sovereign mercy and wisdom had not determined, that some should be effectually called to obedience. With respect to the saved, they will love the truth that is taught by the divine prophet; they will receive and depend on the atonement in such a manner as to be delivered from the curse; and joyfully submit to Christ's kingly government in all things. The unholy do not choose and love such truth as Christ reveals, nor receive his righteousness nor rejoice in his government.

DR. HUNTINGTON represents those who differ from his opinion, as limiting the regal power of Christ. This I conceive to be a misrepresentation. In what he says on this subject, he alludes to a passage in Philip. ii. 9, 10, 11. *Wherefore God also hath highly exalted him, and given him a name above every name: that at the name of JESUS every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess, that JESUS CHRIST is lord to the glory of God the father.*—On this passage I remark,

1st. The word *every*, may be used in this passage, as the words *all* and *all men* are in other passages, meaning all the holy, and not all creatures.

2dly. Christ will reduce all things, but not in the same manner. His power will bring some to a willing obedience, and others will be crushed under its weight. Some knees will bow with love, and some with trembling fear. Some high thoughts will be brought down by humility, and others sink under the weight of punishment. His regal conquest will be equal in both cases.

3d. THE 12th verse immediately follows as a consequence from verses 10 and 11, before reci-

ted, which I think fully disproves universal salvation, and shows the true meaning of the passage, *Wherefore, my beloved, as ye have always obeyed; not as in my presence only, but now much more in my absence; work out your own salvation with fear and trembling.* The exhortation in the 12th verse, work out your own salvation with fear and trembling, is introduced as a consequence, from the previous description that every knee shall bow to JESUS, and every tongue confess that he is LORD. What propriety would there be in saying, all men will be saved, therefore be filled with fear and trembling when you think and act on this great subject. Is not this much more natural, all men must bow, either in love, or under the weight of his punishing justice, therefore with trembling fear seek a salvation from your sins.

So with respect to his prophetic office, he gives doctrinal light to all men, and the more doctrinal light sinners receive, the more they will be opposed to it. Their opposition to the true light is the very ground on which they will be finally condemned. The enlightening of christians is not a discovery of new truths; but of the glory and excellence of truth, that was seen before. The glory or disagreeableness of truth depends entirely on the moral state of the heart. A truth which is loved appears glorious; a truth which is hated appears disagreeable. The same truth is seen in both cases, producing different effects, as the heart and its moral relish is either good or bad.

IN 1 Cor. xi. 3, is the following passage, "*the head of every man is CHRIST.*" From this passage Dr. H. infers, page 125 "that in the covenant of redemption all mankind were given to the second Adam, as they were once included in the first." Or in other words, that Christ

is the federal head of all men. To know the meaning of this text we have only to get just ideas of the word *head*, as it is used in this place. The whole passage is this. “ But I would have you “ know that the head of every man is Christ ; “ and the head of the woman is the man ; and “ the head of Christ is God. Every man praying or prophesying, having his head covered, “ dishonoureth his head. But every woman that “ prayeth or prophesieth, with her head uncovered, dishonoureth her head, for that is even all “ one as if she were shaven.” Now let us suppose that the word head in this place means federal head or Saviour ; then the passage would run thus. But I would have you know that the federal head of every man is Christ ; and the federal head or Saviour of woman is the man ; and the federal head or Saviour of Christ is God. The absurdity of such a meaning is apparent. The Apostle, in this place, is considering certain points of decency, that flow from the subordination of society. The headship he intends is that of superiority and not of a gospel union entitling to saving benefits.

In the same place the following texts of scripture are misconstrued. John i. 7. *The same came for a witness, to bear witness of the light that all men through him might believe.* The witness here spoken of is John the baptist ; and it is through him that all men are spoken of as believing, which sufficiently teaches us that *all men* in this passage cannot mean all mankind. John iii. 16, is also mentioned by Dr. H. A careful attention to the context, will abundantly confute his application. Under this branch of argument, and in various other parts of his book, he adduces the prophetic promises of a future state of prosperity to the

church in this world, as evidence of universal salvation; but if men follow his advice, and apply to the scriptures as they read, there will be no need of an answer to discover such misapplications.

SEC. 13. It is very singular, that in a matter of infinite importance, Dr. H. should place so great dependence on metaphors and emblems, and even strain them beyond the bounds of judicious application. Page 135. "The universal extent of CHRIST's saving power and grace, is further taught us by metaphors and emblems which the divine spirit hath made use of in the word. As that of the dew, the wind and the rain, which are known to be of universal extent over the earth"—"perhaps no emblem is more significant than that of the sun often made use of in the scriptures." After many pages to show that the natural sun is of some benefit to all mankind; the consequence is infered, because GOD is compared to the sun and CHRIST called the sun of righteousness, therefore all men shall be saved.—GOD is also compared to a devouring and consuming fire—to a man of war—to a destroying conqueror—to a king ruling with a rod of iron—and many other things of a like nature, denoting his displeasure against sin, and the destruction he will bring on his impenitent enemies. I might from these images, as well infer that no men shall be saved. Such images are beautiful and perfectly intelligible, but never were designed to build systems either of universal salvation or of non-salvation.

If Dr. H. supposed such metaphors to be all-comprehending arguments, he ought to have proved that there is rain in Egypt; which is a natural emblem of the spiritual Egypt, on which none of the refreshing influences of the divine

spirit fall; also that the shining sun cheers the deserts of Barca and Arabia.

CHRIST is the fountain of religious doctrinal instruction to mankind, and on this account compared to the natural sun. It is probable that all men have received some degree of doctrinal light, either directly or indirectly from the sun of righteousness. But what is the consequence? not surely that all men shall be saved. *CHRIST tells us, this is the condemnation that light is come into the world, and men choose darkness rather than light.* Doctrinal light will not save men. The law was full of light; the gospel hath followed with greater light; but the doctrinal light of both law and gospel will not save men. The light instead of saving will increase their condemnation, unless God is pleased to sanctify; for the more a man knows of his duty, the more certainly and justly he will be condemned for not doing it.

THE following passages from page 141 show Dr. H's ideas of the nature of light, and that he made no distinction between doctrinal and saving light.

“ All mankind have some religion, which come
“ to them through CHRIST; though many have
“ never heard of his name. All people know
“ the truth in some degree. All are orthodox
“ in some points, and right in some measure.
“ God manifests himself and gives knowledge
“ and instruction of all kinds to the inhabitants
“ of this world, and indeed to all intelligent creatures, only in and through CHRIST. All common sense, all extraordinary endowments of
“ mind, all science and learning, all new inventions of every kind, all acquaintance with
“ moral and spiritual things, are by CHRIST.
“ Hence he is called the word of God; because
“ as men convey knowledge and instruction by
“ their words, so doth God by the mediator.

“ When man fell he was then immediately in total darkness, as to any impressions on his mind, or mental exercises that might profit him. The mediation of Christ began that very moment. The guilty pair were immediately put in better circumstances by the son of God than otherwise they would have been.” “ None have been nearly so bad as if there had been no mediator. Common grace, as we term it, having always been an unspeakable favor to all the fallen race, and this is as really and truly by and through Christ as eternal salvation is.” Thus far Dr. H. In this passage, natural, intellectual and moral powers, qualities and attainments are thrown into one common mass, and the distinction between holiness and unholiness entirely broken down.

I AM not disposed to deny that doctrinal light may come to every creature in the universe through Jesus Christ, but this is quite aside from the question. The question is, doth holiness come to all men through Christ, for without holiness there is no salvation? The apostacy did not destroy the powers of natural understanding, wit, memory, and invention. All these powers are retained by those apostate spirits, who have no benefit by the mediation of Christ. He might as well have said that our rational existence is a gospel benefit. It is doubtless true that all things in this world, and the state of all individuals are subordinated by the controuling wisdom of God, to the grand scheme of gospel probation. The exercise of intellectual powers, even in those who are lost, may differ in many respects, from what it would have been without a gospel; still there is no propriety in describing men's natural powers and faculties as gospel blessings. If men had not possessed these powers and faculties, they could not have been proper subjects of gospel revelation

and command. Dr. H's idea that common grace as we term it, is as really and truly through Christ as eternal salvation, doth not prove any thing on this subject; for doctrinal light, God's powerful restraint on men's vicious temper and actions, and placing them in a situation that they might do their duty if they were disposed, do not imply holiness. Satan hath knowledge enough to do his duty if he were disposed; and men may if they please, call his knowledge and restraints, common grace, and thence infer that he will be saved; still it is conceived, that such reasoning would be thought inconclusive.

PAGE 141. "None have been nearly so bad, as if there had been no mediator." This is an assertion that cannot be proved. To form and then apply a scale of wickedness, to men left without a mediator, and those who are in a state of probation is impossible. It is probable that God in subserviency to his own designs, and to preserve the world in sufficient peace for a state of trial, hath restrained the excess of visible iniquity more than would have been, if he had not designed grace for some; still this is not sufficient ground to determine, that all men are less wicked than they would have been without a mediator. An increase of doctrinal light by the gospel, increases the wickedness of mens unholy temper; and God who looks on the heart, may see much more wickedness in some, than if no Saviour or gospel had been provided.

ANOTHER of Dr. H's assertions which needs to be explained, is the following. Page 141. "All mankind have some religion that comes to them through CHRIST. All people know the truth in some degree. All are orthodox in some points, and right in some measure."—On this I observe; what is religion? If religion means

some degree of moral conformity to the divine holiness, then there are many who have no religion. The same observations may be made upon, *knowing the truth, being orthodox, and being right in some things*, which are applied to all men. A doctrinal rightness of the understanding doth not imply any moral rightness of the heart; neither is there any power in an increase of doctrinal light to change the will and affections. Wicked beings will forever grow in knowledge, unholiness and misery; and an increase of knowledge will be the means of their increasing misery.

IN all the Doctor's remarks on this subject, there is no distinction made between doctrinal or speculative light, and saving light. I am ready to allow, that all receive from JESUS CHRIST, either directly or indirectly, some degree of doctrinal or speculative light, and to illustrate this fact, Christ is called the sun of righteousness; but all men do not receive saving light. It may be here proper to describe the difference between them.

1st. DOCTRINAL light, is a natural or rational knowledge of truth. I will exemplify, in the divine perfection of justice. A doctrinal knowledge of the divine perfection of justice, consists in seeing what justice is, and that God actually possesses it, in the most perfect degree. This will be seen by all creatures, both good and bad. Both good and bad possess natural reason and understanding, by which the thing called justice, its nature, and in what it consists, are seen. Both have the means to know what justice is, and will have them eternally; and God will doubtless through all duration to come, set the nature of justice, and in what it consists, as fully before the minds of the punished, as he will before the minds of the blessed. They will know what the duties of holiness are; that they ought to perform them; and also

the righteousness and wisdom of God, in punishing them for not performing. It is by this light, that the devils now believe and tremble, and that awakened men, in contemplation of their own character, are afraid of God's future judgments. An increase of doctrinal light, will increase happiness or unhappiness ; holiness or unholiness, just as the moral state of the heart happens to be. And perhaps the most direct method, which infinite power can take, to increase the misery of the wicked, will be to increase their doctrinal light or knowledge of himself, his law, and his holy kingdom ; without giving them any sanctification, or laying any restraint on their passions. God hath not instituted the means of gaining doctrinal or speculative light in this world, expecting they will make men either happy or holy, if all the influences of his spirit be denied. It is God's usual method, when men are seriously faithful, in using the means of doctrinal instruction, to give his spirit also ; and on this, depends our encouragement to use what we call means ; but in these means of instruction or light, there is no direct tendency or power to change the heart.

2dly. SAVING light sees the same truth, as is seen by doctrinal or speculative light ; but with this difference. Speculative light sees the object or truth with its nature, and in what it consists, without any perception of its beauty and excellence ; but in a saving light, both the object itself and in what it consists are seen, together with a sense of its beauty and excellence. A saving light sees what justice is, and the infinite beauty of justice. God's character, and the infinite beauty of that character.—The law, with its excellence.—The gospel with its moral glory.—There may be a sight of truth and in what it consists, without any delight or happiness to the mind, and perhaps

with misery. It is a sight of the moral beauty of truth, and not of truth itself, which gives pleasure to the good heart; and a saving light is that which discerns the beauty and excellence.

3dly. HENCE it appears, that the difference between doctrinal or speculative, and saving light; arises not from the truth seen, nor from the evidence, nor from the means used; but solely from the moral state of the heart, will, or affections. It is the heart which discovers, moral beauty, amiableness, and excellence. Two persons may look on the same truth, through the same means; one discovers an infinite beauty in the truth, and by this beauty is drawn to it; the other sees no beauty, but the contrary, and wishes to retire from it. In this case, the difference arises entirely from the different state of those persons hearts. One is holy, and his holy taste enables him to see beauty in a holy object; the other is unholy, and sees no comeliness in it. It is thus that unholy men see nothing in God that is amiable. With respect to all moral objects, the heart of the person who beholds them, solely determines whether they appear beautiful, excellent, and glorious; or the contrary. These observations, concerning moral taste and discernment, might easily be illustrated by natural and animal taste and discernment. The animal taste of one, perceives goodness, in that which the taste of another loathes.

4thly. THROUGH the whole Bible, ignorance, blindness, not seeing, want of perception, want of understanding, want of knowledge and wisdom, are attributed to unholy men. Their sin is represented as consisting essentially in this. This is said to be the cause of God's anger against them—the ground of their guilt—their misery &c.—The things of which they are ignorant,

are the moral beauty and glory of God's character and of the truth. All the doctrinal instruction in the world cannot give them this light; because doctrinal instruction doth not change the heart. A man may sit forever at the feet of Gamaliel, and not have this light; unless he sits at the feet of Jesus also, who by his spirit, changes unholy hearts; and when changed the light of the knowledge of the glory of God, in the face of Jesus Christ, will shine into the mind. This want of light is a sin, because it arises wholly from a sinful state of the heart, a love to that which is wrong, and hence that which is wrong appears beautiful to the evil mind. In the great day of judgment, God will need no other evidence that sinners deserve to be condemned and punished, but this, that they see no glory in his character, law, and government; but discover a beauty in sin. This proves their hearts to be wrong, and such as a holy law condemns.—When unholy creatures, for self exculpation and to quiet conscience argue within themselves, God cannot be so hard as to condemn me for that which appears to me so excellent and pleasing; they argue directly contrary to what God will in that day. The very circumstance, on which they depend to exculpate, will criminate them in his sight. He will say, the more pleasing these persons sins appeared to them, and the more beauty and excellence they perceived in a sinful life and objects; the more wicked their hearts are proved to have been—the more remote they were from a love of God and their duty—the more remote from that temper which makes heaven—and therefore the more worthy to be cast out of heaven.

HAVING described the different nature, and the different source of doctrinal or speculative, and of

saving light ; I now return to Dr. H. When he says that all men have some light, some knowledge ; it can be true only that all men, have some doctrinal or speculative light and knowledge. But as the greatest quantity of this, will not fit or bring a man to heaven, or enable him to enjoy it, if he were introduced there ; as this is common to the angels of glory, and the angels of the miserable world ; I do not see, how all men's having some doctrinal light through Christ, is any evidence of the final salvation of all. The whole which it proves, is that those who miss of salvation will be more miserable, than if there had been no gospel, and this I am very ready to concede.

LET us now also go back to Dr. Huntington's argument, " that Christ is called the sun of righteousness, being compared to the natural sun ; " and as all men derive some benefit from the " natural sun, so all men will be saved by Christ." The healthy and sound eye is made happy, by beholding the natural sun ; but to the diseased, wounded eye it gives the most extreme pain, and is a cause of misery.—Such an eye cannot behold the light without affliction, and it will continue thus, until the eye is cured. Such a person cannot say, "*truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun*" but the sun is the most wounding object which can be seen. So with respect to Christ the gospel sun. The heart is diseased, and so long as this remains the case, the person is wounded and made miserable by the doctrinal light which shines from him. Where the gospel doth not give comfort by its regenerating power, forming the soul to behold the moral glory of God, it must give pain by presenting such truths as are displeasing to an unholy heart.

I HAVE no doubt but many, not attending to the distinction that hath been stated, depend on their doctrinal or speculative knowledge, as evidence of their being in a safe state; and though they are under all that ignorance and blindness, which the scriptures describe to be men's sin and misery, when they read such descriptions, apply them to others; either to the heathen who never had doctrinal light, or to other persons in christian lands, whose doctrinal ignorance is very great. Concerning the spiritual ignorance or want of saving light, I may add,

5thly. THAT it is always in proportion, to the sinfulness of the heart. The more sinful a man's temper and disposition are, the more blind he becomes, and the greater his distance is from seeing any beauty, glory or excellence in God. If he speaks of God as a glorious being, he only means that God is a great and terrible being; and his apprehension is such as disposes him to retire from the light. But when a christian speaks of God as glorious, in his apprehension, there is beauty and excellence united with greatness. A great intellect, or great doctrinal attainments, will not give the least degree of saving light, or knowledge of the beauty of holiness. Hence, eminent genius—an understanding enriched with earthly science—those whom the world call the greatest of men—politicians—heroes—and the leaders in vast earthly scenes, may be perfectly ignorant, through an unholy heart, of the light of the knowledge of the glory of God, in the face of JESUS CHRIST. If Satan have the greatest intellect of any mere creature in the universe, though his doctrinal knowledge be doubtless very great by a long observation of what God is doing; he is still the most blind spiritually, of any being in the universe. It is on this account, that many who

have the best advantages, appear to have no sense of the reality, importance, and truth of that religion in the heart, which is given by the spirit of God. Therefore it is very natural for them to give the name of enthusiasm, to the effects of a spiritual enlightening; and the more blind they are, the more safe they feel concerning their own condition.

6thly. It is this saving or spiritual light, which completes the christian's evidence, that the holy scriptures are a scheme of truth directly from God, and every way worthy of him. We therefore see christians, who have small intellect—little power of reason—few advantages for knowing—and but a low degree of doctrinal knowledge, standing firm against all the attempts which are made to bewilder them, and shake their faith. They often meet cavils and objections against their belief, which they cannot answer, and stand silenced before their adversaries; while their faith is not in the least shaken. In such cases, the reason of the firmness with which they stand, is their sight of the spiritual beauty and glory of truth; and they cannot offer this in argument to those who never saw, and have no conception of it. When they are poorly able to defend their doctrinal sentiments, a sight of the glory of truth, convinces them it is all they need for blessedness in time and through eternity; that the God of this glorious character, is the true God; and that what they have received as his truth, is every way worthy of him. On the other hand, spiritual ignorance or not seeing the glory and beauty of truth, as it is seen by a good heart, exposes many who have once had a rational conviction, and a right education; to fall into error. Error is more pleasing, and they have not that evidence which comes to the mind, from discerning the

glory of truth. According to this idea, we always find a multitude of doctrinal errors, springing up in the church, when experimental religion and vital piety, are declining.

SEC. 14. As further evidence that I do not misrepresent Dr. H. let us attend to what he says concerning a distinction of character in respect of personal holiness, between the best and worst of men. We have his opinion of those whom he supposed the most wicked men, from page 144 to 151 of his book.—Of good men, pages 193, 194, 204 &c.—He begins with acknowledging the total depravity of human nature. But observe how ! It was in the first man, that human nature was destitute of all moral good and as bad as the fallen angels. But it does not seem, that he supposed any other man since Adam was in a state of personal, total depravity, for he tells us, page 144. “ That the mediation of CHRIST, in favor “ of all human nature, began the moment after “ the fall,” and that then all human nature was included in Adam. And in consequence of this, that no men have been half as bad as they might have been. He gives as much approbation to Cain, Judas, and other miscreants of the human race, whom he mentions, for not having been more wicked ; as he doth to the most just and pious for the holiness they possessed. On the other hand, he takes pains to lower down the holiness of the most eminent saints, and the way he takes, to bring their holiness to a level with the wickedness of Judas, and others, is describing their own sense of remaining sin, page 198. “ Much is said about being fit to die. There is “ one fitness and but one, and that is by no “ means personal ; but in the perfect character “ of a covenant head, a vicar or surety.”—Here, and in what follows in the same page, the person-

al Holiness of christians is excluded from giving any fitness for death ; from which it is easy to see, that the Dr. supposed what hath commonly been called grace or holiness given to the hearts of men by the spirit of God, is not essentially different from the most abominable sin. He tells us, page 145 "none in this life, are ever found
 " without some degree of grace and favour from
 " the mediator, such as preventing goodness,
 " restraining grace, checks of conscience, humanity and kindness to their fellow men." He, also says, that though this unrenewed grace may be selfish, and worthy of damnation in point of deficiency, and specifically different from renewed grace ; yet there are so many particulars in which they agree and are the same, that the excellency of the one above the other, doth not in the least, militate against his argument.

Dr. H. hath nowhere given an express definition of holiness, grace in the heart, depravity, total depravity, or what selfishness is, or what the conceded specific difference is between the grace of a renewed and an unrenewed heart. Though he readily grants, page 148, that, "there is a
 " *specific difference* between common and saving
 " grace, or that grace which the renewed have
 " and that which is common to men." In the very same page he goes on to say, "there are
 " innumerable good things of a nature specifically different, that are equally the gift and grace
 " of the mediator, as wisdom and wealth ; health
 " and a good name, and all the five senses."

WE here have a guide, to find what Dr. H. means by specific difference, that is, not the same things, and this is *all* that he appears to mean by it. Who ever supposed that selfishness, holiness and the five senses were the same things ? According to his meaning of specific difference,

there is a specific difference between faith and repentance ; for they are not the same thing. And he gives us no reason to suppose, that there is not as much specific difference between repentance and faith, as there is between repentance and selfishness, for they are all three different things.

FURTHER, where he allows, that his restoring grace, and checks of conscience, are merely from selfish motives, destitute of moral goodness ; and that there is sin in them worthy of damnation ; he is careful to add, that this worthiness of damnation, is in regard to deficiency ; and doubtless he would allow that repentance and all holy exercises are worthy of damnation, in regard to deficiency.

DR. H's scheme of total depravity and of grace in the heart seems therefore to be this. That human nature, or all men became totally wicked in Adam. That God began immediately to reclaim all men in Adam. His words are " the mediation " of Christ in favour of all human nature, began " the moment after the fall. In Adam and Eve " was all human nature included, or in Adam " alone ; for the woman was from him"—that God gives different degrees of grace, but all have some—to some the grace or holiness of a renewed, and to others that of an unrenewed heart—to some the grace of faith, repentance and hope—to some the graces of checks of conscience, which though they be selfish, and worthy of damnation in point of deficiency, yet are grace, because they prevent men's being and doing worse.—To some the grace of wealth and the five senses.—To Cain the grace of not murdering his parents as well as his brother—to Judas the grace of not nailing Jesus to the cross after he had betrayed him—and to all men, the grace of being less wicked than they might have been. Between all these graces, there is a specific difference, that is, they are not the

same things. Having stated what appears to be Dr. H's scheme, I shall make some remarks which are due to the truth.

1st. THOUGH all men have received some benefits from God, this is no evidence that all men shall be saved. The object of the divine government in this world, is as much to bring into view the nature of sin, as it is to save some. God hath removed every difficulty from the way of all men, except the unholiness of their own hearts. The atonement of Christ laid as compleat a foundation for the tryal of all men, as it did for the final salvation of a part. The love of God hath a general object, the good of the whole. He hath no love to individuals opposite to this. Health, wealth, the five senses, doctrinal instruction, and checks of conscience, will all eventually appear to be goodness to the whole; but this is no evidence they will be eventual benefits to those who receive them. All these things, may be called favours or benefits in their own nature; that is their natural tendency is to promote the happiness of those who improve them rationally and wisely; but if improved unreasonably, they become causes of misery. Intemperance will make the five senses inlets of misery—wealth may be the means of pain—checks of conscience may be a torment—The restraints of providence may fill the soul with distressing rage.

WE shall find this to be the case, with all Dr. H's graces of the unrenewed heart. Whether a holy God designs to use them as means of sanctification, or as means of showing how sinners will act, remains yet to be known by us; and he can probably make as good use of them in the latter, as in the former way. Things which are in their nature blessings, or have a tendency to promote happiness by a reasonable improvement, will be

continued to sinners through eternity. This is the case with their existence, reason, understanding, and conscience. A sight of God's character is the greatest of all blessings, but through the sinner's temper it is a cause of misery to him. Let not sinners therefore think, because blessings are granted to all men since the apostacy, this is any evidence they shall be saved.

2. NOTWITHSTANDING all Dr. H's endeavors to make the character of good and bad men alike, it remains true, that holiness and sin are essentially opposite in their nature. There is no degree of holiness in the unrenewed sinner, neither is there any thing that approaches towards it. He allows, that his unrenewed grace is all selfish; and this is granting all I wish, and all that he could concede. There never was, nor ever will be in the mansions of eternal misery, any thing worse than selfishness, or capable of greater crimes, or of more black enmity and resistance to God. Satan tempted, Adam fell, Cain murdered, Judas betrayed through selfishness, and the human mind is not capable of any vice that doth not center in a selfish temper. Whatever pleasing names may be invented for mens selfish dispositions and actions, in order to quiet conscience, they are all sin. Holiness, in its nature, is diametrically opposite to selfishness. The glory and happiness of God and the good of his kingdom, are the only motives to action and the only measure of delight, with which holiness is acquainted. There is no such motive to action or measure of delight in sinful men, before their hearts are renewed by the spirit of God, and for this reason we say they are totally depraved. The implantation of a holy temper is the new birth; the new creation; the being renewed by the spirit; so much spoken of

by CHRIST and his Apostles, as being necessary for salvation, and without which men cannot inherit the kingdom of heaven.

3d. I HAVE here a remark to make on the expression *restraining grace*. The Doctor uses this phrase, but he did not invent it, for it has been too long in the church. It is not a scriptural expression, and it tends to convey some very false ideas. Grace sometimes means the exercise of GOD's goodness to the guilty.—It sometimes means that real holiness or goodness in the creature's heart, which is produced by the divine spirit. The expression, *restraining grace*, has been used by some, meaning a divine restraint on men's wicked passions and actions. This doth not imply any holiness or goodness in the person restrained, but only a curb on the apparent exercise of that depravity with which his heart is filled. Neither doth it with any certainty imply, that the restraint is any eventual benefit to the restrained person. It may be solely an exercise of goodness to GOD's own kingdom, and those who compose it. The devils are doubtless under restraint. Restraint is no indication of a beginning holiness in the restrained individual, or that GOD will finally give him holiness. This very restraint, may be the means of exciting his highest rage, and all the inward torment of hell.

4thly. As to what Dr. H. says, concerning the imperfection of good people, and the mixture of sin there is with their grace; if he had said it to humble them, to make them more watchful, or to extol the grace of GOD in sparing ungrateful backsliders, his conduct would have been commendable. But when he does this, with a design to remove the distinction between holiness and unholiness, I cannot commend him.

THAT christians have a great degree of remaining sin, and are very unfit for heaven, no true christian will deny. They are always ready to confess this imperfection before God, and to acknowledge it to man in a prudent way. When such expressions of unworthiness are improved to argue away the reality of the christian temper, it becomes us to inquire, what christians mean by their acknowledgement of sin. They do not mean that selfishness and holiness are the same thing; or that they have not a principle of grace in their hearts, which is essentially different and in all respects opposite, to what was their reigning temper before they were renewed. One of the sins of which they speak, is a dependance on their own visible duties and attainments, which are the same as the goodness of sinners. The sin confessed by the unsanctified, when their consciences crowd them to confess, is hating God, enmity to his law and opposition to his government. The sin most commonly meant by christians, in their confession, is a want of more love to God, more delight in his law, and a more perfect pleasure in his government. I said most commonly, for I am sensible christians may backslide into positive disobedience; but when this is the case, we can hardly expect to hear them making any acknowledgement of sin. No christian arrives to perfect holiness in this life. Perfection contains two things; first, a freedom from exercises of positive sin, such as enmity; secondly, a strength of holy exercises, proportioned to the natural capacities of the mind, and to the advantages under which it acts. The christian may be imperfect in both these respects. He may have exercises of positive sin, and in these exercises there can be no holiness. Also all his good exercises may be deficient in strength and degree. His love, faith and repentance may be less than

they ought to be. An exercise of the heart may be holy, and still be defective because it is not more holy. I make this remark to prevent the notion of some, (and I presume this was Dr. H's notion) that the same exercise may be in its nature, part holy and part positive sin.—That in the unrenewed, unholiness almost entirely preponderates, though there may be a little that is right, which is his grace of *checks of conscience or not doing worse*. —That in a better sort of people, the holy part of the exercise comes nearer to preponderation, and at a certain point of increase the person becomes renewed. Such apprehensions as these totally confound the nature of holiness and unholiness; and are as unphilosophical as they be inconsistent with the purity of moral virtue. However imperfect christians may be, holiness or grace in the heart remains entirely different in its nature from sin. Sin cannot by any melioration of its nature grow into holiness; and when any heart becomes gracious, it possesses moral qualities of a new kind, and of which there was no degree before. Hence arises the necessity of regeneration by the spirit of God.

FROM page 151 to 155 Dr. H. attempts an argument from the tendency of his scheme to exclude *all boasting*. I remark on these pages, not because they contain any argument, but to call the reader's attention to his notion both of human nature, and of holiness. He tells us, "*good distinctions*, are the *only* things of which men boast or are proud, and if these are conferred upon them in the way of mere grace, they feel more pride than if they come by their own efforts." This was designed, to inform us that the tendency of particular electing and sanctifying grace is to make men proud; and that the only direct way God can take to preserve his creatures from pride, is

to save them all. In page 152 he says "that the pride of family, genius, beauty and other natural gifts, arises from the consideration that so great a being as God, has singled out the possessor as a special favorite." This is entirely a new discovery! We did not know before that those who are proud of their faces and purses, were thinking so much about God, the giver. The old fashioned opinion has been, that family descent, and the purse and face themselves were the objects of pride; and that the ground of pride was because they are *mine* and not *another's*. Future experiments in human nature, must determine between the two opinions.

WE readily allow that *peculiar distinction* is one thing promotive of human pride; but it is because peculiar distinctions advance self, and not because God or any other being is the author of these distinctions.

HAVING noticed Dr. H's discovery concerning human nature, let us next observe his notion of grace in the heart. Page 154. "You will say "then, that from this view of things, eminent "advances in grace and favor in this life are "strong incentives of pride, in the most exalted "saints on earth. They are so. They always "were and always will be, so long as any moral "depravity remains." The argument brought to prove that grace in the heart is an incentive to pride, is the buffeting of Paul lest his abundant revelations should exalt him above measure. Lest the incautious should be deceived by this representation, I observe—The revelations made to Paul were not grace or holiness. The gift of prophecy was sometimes given to unholy men. King Saul was among the prophets. The prophecies of Balaam, who was a wicked man, are fulfilling until this day. Knowledge of future

events in whatever way it be obtained, is not holiness. Holiness hath its seat in the heart and not in the understanding. A prophet may dislike that truth, which he utters. It hath been God's usual way to use good men as his prophets, though sometimes he hath improved bad men. When good men were employed, the gift of prophecy was no part of their holiness. It was the remaining sin of Paul, and not his grace which exposed him to be exalted above measure, through an abundance of revelations. If he had been more good than he was, and God had more distinguished him than he did by sanctification ; there would have been no need of his being buffeted. Grace always humbles men, and mortifies pride, and there is no tendency in it to self-exaltation. By the real grace of God in the heart, creatures are emptied of themselves and brought to the deepest abasement, on a comparative view of themselves with God and their brethren.

It is only those *good distinctions*, which are Dr. H's graces of an unrenewed heart that feed pride ; and even these have in themselves no natural tendency to pride, for it is the unrenewedness of the heart which causes the effect. These graces of the unrenewed heart do indeed need buffeting, and for this very end the miseries of eternity are prepared.

He felt a difficulty on his own ideas of grace, how to keep pride out of heaven, but endeavours to escape it, by telling us that " the fuel for pride will then all be taken away." This is however a retreat and not an answer. For holiness in heaven and in earth are doubtless of the same nature, though not in the same degree ; and if the grace of the most exalted saints on earth has a tendency to pride, heaven will unquestionably be the most proud place in the universe.

IN page 134, we find the following. "It is a further symptom that the way of life I am pleading for, is agreeable to the gospel; that believing in it will certainly make us hate all sin." Dr. H. tells us abundantly that his ideas of the gospel are entirely like other men, only they think it includes the salvation of part and he of all men. The thing then that is to make us hate sin is a belief that all men will be saved. But why do men love sin? Is it because they think that part of men shall be punished for it? If this be not the cause that men love sin; it is not seen how a belief that all men will escape punishment, can have any peculiar tendency to make man hate sin.

MEN love sin because it is agreeable to their temper and taste. Let common sense then determine, whether, if they will not turn from it when punishment looks them in the face, they will turn and repent on being told there is no punishment.

DR. H. says page 134, "The infinite loveliness of GOD and salvation by grace through JESUS CHRIST, are essential objects of the faith I maintain. This wholly agrees with the old Calvinistic doctrine of saving faith." When the sinner considers GOD as a being, who he thinks will make him eternally happy, the divine character will doubtless appear lovely on this account. But what is this different from the sin CHRIST reproved, "*If ye love them that love you, what reward have you? Do not even the publicans the same?*" That sense of loveliness in the divine character, which attends true holiness, doth not arise from thinking that he will make us in particular or all men happy. The infinite holiness of his character is the object of affection, and the christian swallowed up in the view of what GOD is in himself, thinks little whether all men or even whether he himself shall be eternally saved. It is

presumed that this is the sense of loveliness in God with which heaven is filled, and which is the only preparation for heaven that can be attained in this world. Thinking God is lovely, because he will make us or all men happy is not true holiness.

FROM page 155 to 158, also 195 to 198, Dr. H. assures us that his scheme hath a tendency to produce practical holiness, and esteems this an argument in his favour. He also supposes, (pages 206, 207,) himself to be right on this ground, because fear and torment have no tendency to change the heart; but on the contrary excite more hatred against the being who inflicts them. His argument to prove that his scheme hath the best tendency to promote practical virtue, is, that acts of benevolence have more influence than objects of fear have to make men holy and good, and that this arises from the nature of the human mind.

RESPECTING this matter it may be said, that neither acts of benevolence nor objects of fear will ever change the human heart, or make a wicked man turn from sin, without a divine sanctification. The objects both of fear and hope, are motives to those who act rationally to turn from sin to God. The misfortune is, that sinners hearts lead them to choose and act irrationally; and neither hope nor fear will change their hearts. No one supposes that the fear of punishment will make men love God. The experience of ages hath proved the contrary; and the same experience hath also showed, that benefits from God, instead of renewing the heart have often been improved as the means of licentiousness. When the threatenings of God are not speedily executed, and his long-suffering bestows favors, the hearts of men are most fully set in them to do evil. We hence find, that times of prosperity are times of the greatest visible wickedness, if the

sanctifying influences of **God's** spirit are denied. The doctrine of universal salvation, will therefore be so far from leading men to repentance, that it will be the means of hardening their hearts. **God** hath not threatened punishment, with any expectation that sinners disposition and taste will be hereby changed; still there may be good reason for the threatening. The passions of hope and fear are implanted in the human mind—In the divine government, there are objects calculated to act upon them; but the consequence doth not follow that either hope or fear will change the moral taste of the heart. Even **Dr. H.** allows that fear hath an excellent influence in preventing visible crimes, and preserving the peace of the world. Certainly this is an important object to be obtained. Fear also teaches the sinner his need of a Saviour, though it will not make him love a holy **God** and law. It is the means of his acquiring such doctrinal knowledge, as is necessary for the exercise of a holy heart after **God** is pleased in sovereign power and mercy to give it. With respect to future punishment; though as **Dr. H.** says, “Ages of torment will not have the least tendency to change one heart” there may still be reasons for it. The punishment of another world will not be designed to change hearts, as the period of forgiveness will be past. The end proposed will probably be to keep up an eternal manifestation of the divine character and his opposedness to sin, and the genuine nature and effects of an unholy temper.

SEC. 15. I HAVE now considered **Dr. H's** principal arguments, and endeavoured to show them unscriptural, and inconsistent with reason and fact.—That his notion of opposition between law and gospel is wholly unfounded—his ideas of the at-

onement impossible—his faith and graces not holy—and that his whole plan totally destroys the necessity of holiness, and confounds moral virtue with sin. If my remarks have been just, his scheme falls to the ground, and there is not in strictness, need of saying any thing more for his refutation. But as he appears very persevering in his design, and hath drawn into the question a great number of circumstances and topicks, which really have very little or no connection with the subject; and as his manner of writing hath a certain plausibility, of its own kind, calculated to allure the incautious and those who wish to believe in him, it may be proper for me to pursue him further. On a subject so important it is better to say too much than too little.—Dr. H. represents, page 158 to 161, the prayer and preaching of those who think different from him to be contradictory. He says, “We all agree in these particulars. We in the name of CHRIST, offer salvation to all on the purchase of his blood. In the name of CHRIST we command all to believe. We tell all men that they have a good warrant to believe. That a sufficient foundation is laid for them all to believe; and and that if they do believe they shall certainly be saved; and that not at all on the merit of their faith, but the merit of CHRIST”—“In the name of CHRIST, we promise them full pardon and life eternal when they repent and believe and obey the gospel: and this not in the least for their repentance faith and obedience.”—The reader will observe that this quotation is Dr. H’s own words, and not scripture. If we allow him to affix his own ideas to these words, they will doubtless be inconsistent with eternal punishment. But even the Doctor’s own manner of preaching here expressed, allow-

ing the common sense of mankind to be a sufficient judge of the meaning of words, would not perhaps be thought inconsistent with a belief of future misery. As a proof of what I say, I may adduce the people among whom he ministered. They are respectable judges of the meaning of language, and great numbers of them know the principles of God's word. For thirty years they heard this manner of preaching the gospel without any general suspicion that the preacher was a Universalist. Is not this a sufficient proof that to make such expressions inconsistent with the doctrine of eternal punishment, there must be a latent meaning to them, different from what is common in the churches, and among those who speak of gospel truths. It now appears since our suspicion is awaked, there is a singular joining of words in Dr. H's specimen of gospel preaching, to accommodate it to his own plan.

I WILL therefore tell in my own words, what I conceive to be the common method of preaching the gospel, which is not in the least inconsistent with final punishment. We in the name of CHRIST offer salvation to all, telling them this salvation means holiness, as the first thing by which they can be partakers in it. We tell them, that by the offer of salvation is meant, there is no difficulty in the way of their eternal happiness but the moral state of their own hearts, their own choice, their own love; the death of CHRIST having put every other difficulty from the way of all men. We entreat them to believe in the Lord JESUS CHRIST; and we explain believing in him to be, a receiving of him, his law and kingdom with love.—That if they do thus believe they are pardoned.—That if they do not thus believe, the wrath of GOD abideth in them.—We tell them that faith and repentance are not the

meritorious ground of acceptance, but necessary in the nature of things and by God's special appointment, to give any title to final salvation.—We tell them that a rejection of the holy gospel by unbelief, will leave them in sin and everlasting misery.—That the sin of their own hearts is the only thing which can prevent their being saved.—That sin cannot be its own excuse, and therefore a failure of salvation will be their own fault.—We plainly let them know God is under no obligation to renew their hearts, and that they are in the hands of a sovereign God, who will do to every individual as is best for the whole.

At the same time we tell them, though they are in the hands of a sovereign God, there is more probability of his giving them a new heart, in one way than in another.—It is more probable the contemplative, convinced sinner will be sanctified by the spirit of God, than the sinner who is profane, thoughtless, and insensible that his heart is opposed to his duty. We urge on them the use of means, as being in the nature of things necessary to instruct them in the natural enmity of their own hearts ; and also to assist in the exercise of grace when God is pleased to give it ; at the same time, we caution them against thinking that means render them more worthy of divine mercy. I need not spend time to show this manner of preaching the gospel to be perfectly consistent with the eternal misery of some.

Dr. H. tells us, we pray for all men, and seems to think this an argument in his favour. Others before him have used it ; and if there be an argument it arises from some false ideas of the nature and duty of prayer ; and in what sense we pray for all men. The duty of praying for salvation, arises from a divine permission and command. We ought not to pray for any event, that is di-

rectly contrary to what GOD hath told us shall take place. We have no right to pray that every man, from Adam down to his last born child, shall be saved; because GOD hath told us, they shall not all be saved. When it has been conceded, that we ought to pray for all men, this was not meant. Many are dead and their state is fixed, and by conceding that we should pray for all men, these were never intended. When Paul to Timothy, directed that supplication should be made for all men, all kings, and all in authority; it is very evident he meant men of all nations and not Jews only, as I have before explained. CHRIST tells us there are some for whom he did not pray. The Apostle John tells us some have committed the sin unto death, and releases us from an obligation to pray for them. So that we have no right to pray for the salvation of all men, from Adam to his last born child.

FURTHER, in prayer there is always an implied limitation to the request, and this limitation is, if the thing requested be agreeable to the will and designs of GOD. All our requests in prayer, ought to be under this limitation. If there be any event which GOD hath told us shall not take place, there would be high impiety in praying for it. When a rational believer in divine revelation, in his prayer for salvation, uses the expression *all men*, this limitation is implied. In praying for deliverance from sickness, war, or any other evil; we mean if it may be agreeable to GOD's council and for his glory. Prayer for the salvation of all men, thus limited and understood is most fit. It is an expression of the benevolent feelings of our own hearts, and that it would please us to see all we know, and all who now live made holy and happy, if the infinite wisdom of GOD sees best. In this way, doubtless, christians often

pray for the salvation of those, who never will be saved. Not because their benevolence is greater than the benevolence of God; but they pray in ignorance of what his infinitely wise benevolence will determine to be best for the whole. If they had God's knowledge the very benevolence which now causes their prayer, would prevent their praying; and there are many reasons, which determine it best they should be held in this ignorance during their earthly life.

THE same remarks hold true respecting our desire for the salvation of men, which Dr. H. mentions page 200; for prayer is only the expression of our desires. If God hath said salvation shall not extend to every individual of mankind, we have no right to desire such an event. The perfect, holy, and wise will of God ought to limit our desires. Benevolence, from its very nature, desires the greatest happiness to God and his universe; and if the salvation of all men will abridge this happiness, such salvation is not an object of holy desire.

Dr. H. frequently insinuates, that the doctrine of eternal punishment implies the lawfulness of hatred; but this is mere insinuation. Every man who will attend, is able to see the difference, between an approbation of misery justly inflicted as punishment to promote the general happiness; and a delight in misery on motives of private and personal resentment. The first of these is benevolence; the last is hatred, and is unlawful in all cases whatever.

FROM page 161 to 164, Dr. H. informs us the ground of his own comfort. No one is disposed to dispute his knowledge of himself, or to disbelieve that his comfort was built on the grounds he supposed. At the same time, he had no right to ascribe the comfort of others, some of whom he

hath named and some are pointed out by the period in which they lived, to any such system as that he hath published to the world. He says concerning those worthies among our fathers, "that they could make no foundation of hope in all that God had wrought in their souls, but praise his glorious name that he had been pleased, in mere, sovereign mercy, to work thus effectually on them, only to lead them to the sense and comfort of what was immutable truth before, viz. the all-sufficiency of CHRIST for the chief of sinners." Doubtless Dr. H's real sentiments were as much disguised from many of our venerable fathers now in the grave; and also from many of the respectable, surviving clergy who surrounded him, as they were from the people of his charge; and on this account they may not have used that pointed caution in conversation with him, which they would otherwise have chosen. Yet as to all these fathers and christians, public testimony avers, that their sentiments and professed grounds of comfort were as follows. The sovereign mercy of God through the merits of JESUS CHRIST, was the foundation of their hope. That it was God who had sanctified them by his gracious power, and this sanctification did not merit eternal life. Still they supposed the effectual working of God on their souls was necessary not only to give them sense and comfort of the truth, but also as preparation for heaven, and a necessary means of their title to heaven. That they could have no title, without a faith and repentance, in their nature holy. In consistency with this, they uniformly taught that no man had a right to hope for salvation, until renewed by the spirit of God, and that many will finally be shut out from the kingdom of heaven.

FROM page 170 to 178 of Dr. H's publication, he attempts to show "that it is evidential of the truth of this doctrine of free sovereign grace as illustrated" by him "that there is no possible danger in believing, and living according to the genuine dictates of it." This will be denied. The reasons assigned for the safety of believing and living according to the dictates of it, are the two following. First, that he believes like other orthodox people, in all points, except the number of the saved; and secondly, that concerning the number of the saved, there hath been great difference of opinion in the christian church. With respect to the first of these reasons, it hath been showed, that his singularity of sentiment is not peculiar to the number of mankind who shall be saved; but also concerning the manner of salvation and man's title to it; and that he hath departed from that scheme of faith and holiness under which he ranks himself.

As to what he says of the difference of opinion, that hath been concerning the number which will be saved, and the duration of the millenium, it only amounts to this; that because other people, who believe on the express testimony of God, that part of men will be lost, cannot agree in opinion, when attempting both without right and evidence, to tell how great a part that will be; that it is therefore as safe for him to say none will be lost, as it is for them to disagree concerning the proportion.

My reasons for supposing, there is the highest danger in believing and living according to Dr. H's scheme, are these.

1st. To make out a regeneration, repentance and faith, which will reach all mankind, he hath left holiness out of their nature; also, his law and

gospel are placed at such variance, they cannot be reconciled.

2d. It is also believed, that the eternal punishment of some sinners is expressly declared in the word of God. There is every reason to suppose danger in disbelieving what God hath revealed, and in living according to that disbelief; even though we are wholly unable to see how the danger arises.

3d. CONSIDERING what human nature is, the tendency of this doctrine will be to promote vice, and make men careless concerning their own salvation. I do not think any obedience which flows from fear to be holy. It is essentially defective, and is no evidence men are in a safe state. The obedience of christians flows from love; still it is true, that christians are in a state of great imperfection, and in their deep backslidings often need the same kind of address, as is proper for sinners who never had a holy love of God. Though a fear of punishment is not in its nature holy; it still serves an excellent purpose in CHRIST's mediatorial government of men, in such a state as we now are. The Apostle saith the law is a schoolmaster to bring men to CHRIST. It is by the law, the penalties of the law, and the real danger of suffering these penalties; that sinners know their need of a Saviour. Thus they are made considerate, convinced and tremble. We allow all this is not holiness, yet it is necessary to bring the minds of men into such a state, as experience teaches God will usually have them to be, before he bestows holiness by his renewing power. This is also necessary to prepare them to improve holiness after God is pleased to give it. Take away all fear of misery from men, and you bring them into a perfect security, and it hath not

been GOD's usual way to make such persons the partakers of his spirit by a holy regeneration. GOD did not reveal the future punishment of ungodly men to gratify our curiosity. It was to answer an important purpose in the work of salvation, and therefore it is not safe to live in the disbelief of it.

SEC. 16. FROM page 164 to 170, and in many other parts of his book, Dr. H. says, that all have endured eternal and everlasting sufferings in CHRIST, as their vicar, substitute or head. To prove this we find the following argument in page 165. "The obeying, and suffering human nature, was as much united to all the attributes of Deity, as to any one of them; to Deity in all his infinite perfections; to the eternity of Deity as much as to his omniscience, almighty, or any other attribute. And the sufferings of CHRIST are eternal sufferings, just in the same way that they are infinite."—Now what is truth in this case? The truth is that the sufferings of CHRIST were neither infinite, nor eternal; almighty nor omniscient. It was only the finite, human nature of CHRIST that suffered. A finite nature cannot endure an infinite quantity of suffering in the short time of his passion. His sufferings were extreme. So great as infinite wisdom saw to be best, and sufficient to answer the whole purpose for which they were intended; but they were not infinite; neither were they eternal. Eternal, means duration without end. CHRIST's sufferings have long since had an end, and therefore they are not eternal sufferings. The efficacy of CHRIST's sufferings did not depend on their being either infinite or eternal; but on their having an infinite value in them to promote the end for which they were intended. Herein was the manifold wisdom of GOD, that he could find suf-

terings of infinite value which were neither infinite in quantity nor eternal in duration. The use of the sinner's suffering, if he had suffered eternally; also the value or use of CHRIST's sufferings, I have already explained. The mediator's sufferings were in his human nature, which was capable of suffering; the value of them was derived from his divine and infinite nature. So that there is no sense in which it is proper to call the sufferings of CHRIST either infinite or eternal. If the sufferings of CHRIST be in no sense eternal, then the denunciation of God, these shall go away into everlasting punishment, remains yet to be fulfilled, on those unhappy persons who remain in unbelief. If CHRIST never suffered eternal punishment, it is certain they never suffered it in him, and must endure it in their own persons, or the word of God will fail.

DR. H. makes two attempts to explain into a consistency with his scheme, CHRIST's description of the solemn process in the day of judgment, recorded in Mat. xxv. One is in pages 167, 168. "GOD will show infinite approbation to the character of his own Son, the Son of Man, as federal head in union with his redeemed creatures; placing it at his right hand; a phrase denoting approbation and honor,—and he will manifest infinite wrath, indignation and vengeance against the evil character of man, placing it at his left hand. The place of his Son will on that day be at his right hand, as it always was and always will be."—Had our author forgot, when he wrote the above, that the Son of God is to be the judge, and that his idea involves not only the absurdity of judging characters without persons; but also that of the judge placing himself at his own right hand,

HIS other attempt to explain away CHRIST's account of the last judgment is from page 66 to 68. And here he seems to labour heavily under his own argument, in order to bring it to a conclusion agreeable to his belief. After having told us that all mankind will appear in two characters before the bar of GOD; in their own which is infinitely guilty, and in the character of CHRIST which is infinitely worthy.—That in their own character all shall stand on the left hand, and in the character of Christ all on the right. After having described all as sentenced both to eternal happiness and eternal misery, he raises the question which sentence shall take place. His own words are, “ They are designated both ways, and opposite ways—they can go but one, and they are all to go together—Which shall get the victory?—Which voice or sentence shall triumph? Which shall reign?” To this question he answers, *But where sin abounded grace did much more abound, that as sin hath reigned unto death, even so might grace reign through righteousness to eternal life, by Jesus Christ our Lord. Rom. v. 20.* This is Dr. H's answer. I have another answer to give, which is also the voice of the inspired man. *They shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever. Rev. xiv. 10, 11.* Both these answers are from the word of GOD, and the question still returns which shall get the victory? But I think the reader must by this time be sensible, that Dr. H's paraphrase hath not changed the old aspect of CHRIST's description of the day of judgment.

FROM page 178 to 182, Dr. H. attempts to raise an odium on those who think different from him by representing that they think the greatest

part of mankind, will be a thousand times more miserable, than if there had been no gospel, and only a few individuals will be exalted, at the expence of a much greater number who are eternally wretched.

SUCH representations as he makes, are very apt to take hold of mens prejudices against the fovereignty of the divine government. Respecting the number of the saved we give no opinion. Of the proportion between the saved and the lost we are utterly ignorant, and are willing to rest the matter in the determination of a God, who is the infinite friend of happiness, and knows how to produce the greatest degree of it in his universe. We esteem the answer of our Saviour to the curious inquirer, whether only a few would be saved, a sufficient check to our own curiosity on the same subject; but we learn from it that some will not be saved.

NOTWITHSTANDING the dark aspect in the present age and generation, through the prevalence of infidelity and its natural offspring, the denial of vital piety and experimental religion; we hope that the saved will be vastly more numerous than the lost; and firmly believe there will be more happiness in the creation of God, than if sin and misery had never entered. Respecting those who are lost, we believe they will be treated as they deserve—That they will appear to be very wicked beings, deeply in love with their own sin, and of a most odious character; and not as Dr. H. represents, a number of honest, worthy and laborious people made miserable for the sake of aggrandizeing a few unworthy favourites.

He tells us page 132, “ A sermon is not made
“ up of contradictory parts, if it be wholly a gos-
“ pel sermon. Now, the doctrine I plead for, is
“ the only plan that ever was exhibited, as con-

“sistent with itself.” On this I remark, must not a sermon be made up wholly of contradictions on Dr. H’s plan ; for he tells us both law and gospel must be preached in every sermon, and that these are directly contrary and opposed to each other.

IN order to prove the contradictoriness of the best preachers since the reformation, he describes their doctrines in the following words. Page 184.
 “God hath elected to eternal life a part of mankind, and CHRIST made an atonement for that part only ; which part are elected to the end, and to all the necessary means and qualifications ; which God will bestow upon them in his own way and time. All the rest of mankind shall as certainly perish, and that justly, the fault being all their own. Now we invite and command every one to believe in CHRIST to salvation, every one alike : for in him there is a fulness for all.

ANY man will see, that the above representation is contradictory. The reader must remember it is in the Doctor’s own words, and formed by himself to answer his own purpose. How some have preached, and what inconsistencies they have held up, I pretend not to say. Good and learned men may fall into inconsistencies, of which every generation furnishes new evidence.

WRONG apprehensions of the atonement have been the source of innumerable other errors, and none have been more fruitful in error, than Dr. H’s own apprehension ; which supposes there was an actual transfer of the transgressor’s sin and guilt, so that they became the sin and guilt of JESUS CHRIST, and that in this sense he suffered for them. I have already attempted to show that such a transfer is both morally wrong and naturally impossible. The contradiction arises from

the following passages in Dr. H's stating, "God hath elected to eternal life a part of mankind, and CHRIST hath made an atonement for that part only"—"Now we invite and command every one to believe in CHRIST to salvation, every one alike, for in him there is a fulness for all." The error of this stating, is in saying that CHRIST made an atonement sufficient only for a part; and the contradiction is in directing all to come, when there is provision made only for a part.

BUT it hath been shown this idea of the atonement is erroneous, it being in its nature as sufficient for all as it is for one, and that the want of coming is the only cause of destruction. Directing men to come to CHRIST, is the same as directing them to be holy, and however sufficient the gospel atonement is, if they will not be holy, they cannot be saved. Those, who have preached that there is an atonement sufficient only for a part of mankind, if there be any such, ought to make very serious inquiry whether they have not preached wrong.

HAVING removed the charge of contradiction, which arose from a misrepresentation of the atonement; I will now propose, and attempt to answer a question, which though it be not directly mentioned by Dr. H. may occur to some minds.

Question. How is it reasonable to direct them to come to CHRIST, who are not elected to eternal life, and to whom God will never grant his renewing and sanctifying grace.

I SHALL not evade this question, by saying the preacher doth not know whom God will sanctify and whom he will leave in sin, and may therefore intreat all to believe. It is doubtless the duty of those whom God will never sanctify, to love him and embrace the gospel; and all men

may be exhorted to the whole of their duty. The two following remarks, it is supposed, will give a just answer to the question.

1st. GOD might have left all mankind to perish in sin, without any injustice to them. If he might justly have left all to perish, he certainly may with the same justice leave a part, if he sees it to be the best manner of governing the universe thus to do. His selecting choice, was made from motives of public good. He chooses and he passes by from the same motives ; to advance the general interests of the intelligent system ; and those, who are passed by, have no more and no other reason to complain of their treatment, than all mankind would have had, if a Saviour had not been provided for any. The removal of all difficulty from the way of impenitent sinners, except their own will ; lays GOD under no obligation to remove that also.

2d. THE obligation to come to Christ doth not arise from the assistance, which GOD gives by his spirit in coming. GOD gives his spirit to assist the sinner in complying with a previous obligation, and not to create the obligation. This will appear plain, if we attend, to what is meant by coming to Christ. Coming to Christ is loving his character—delighting in his moral qualities and perfections, which are in their nature excellent—obeying and choosing him as our Lord, and his law as our rule. All this is as much the sinner's duty before he comes, as it is afterwards ; and if the assistance of the spirit be never granted, his duty is not hereby changed or lessened. Obligation arises from the moral fitness of the thing commanded ; and it is fit Christ should be loved. Whether sinners hearts be right or wrong, duty is the same.

IT is reasonable a sinful being should be told to love God, because the moral excellence of the divine character is the ground of obligation; and the obligation is as much on those who oppose, as it is on those who delight in him. The business of the preacher is to tell men to do their duty, to love God, and come to Jesus Christ, whether the spirit be granted, or whether he be denied. There is every reason to suppose, that after the day of judgment, when it will become certain the spirit will be granted no more to the impenitent, sinners own consciences will preach to them the duty of loving God, in more decisive language than man ever uttered; and a conflict between their hearts and consciences will be no small ingredient of misery.

SEC. 17. THERE is, saith Dr. H. page 187, a sentiment or impression on the hearts of all men concerning the dead, favouring his argument, and that on the death of the vilest sinner, it would wound our feelings to hear it said, he is certainly gone to an eternal hell.

IT is readily allowed, such a conclusion concerning any one is unwarranted. The state of individuals is nowhere revealed, neither is there any sufficient evidence for a certain judgment of their condition. God may sanctify and forgive the most vicious, in their last moments; taking them as brands out of the burning, and it would be very rash in us, to set any other bounds to his sovereign acting, than he hath set to himself, *that many shall seek to enter and not be able*. The best consolation, on the loss of friends whose conduct hath been unhopeful, is this; they are in the hands of a God who can and will do right and best. Dr. H. makes mention of the tender affection of parents; but this is merely an address to the

selfish passions ; and by these the world will not be judged. In page 189, he represents it exceeding strange, if there be a state of punishment after death, that the scriptures have not given us information of particular persons who were consigned to it.

MEN often think it strange that the secrets of divine government are not revealed to them. But what could be the benefit to mankind, of such information as he mentions? Would it make them better to have such a warning? Our Saviour hath decided this, for if *they hear not Moses and the prophets, neither will they be persuaded though one rise from the dead.* The evils from such a revelation would be many. To mention no other, the affliction of friends would often be extreme. Society cannot be maintained in such a state as this, without natural affection ; and there is no reason to make this principle an inlet of sorrow, when the alternate rising of hope and fear will more powerfully assist the survivors in their own preparation, than a certain knowledge either of the glory or misery of their departed friends.

DR. H. hath taken much pains in pages 189, 190, 280, 281, to show that Judas hath come to a good end. I think there is much in scripture against his opinion, and see but little strength in his remarks to support it, at the same time, if it could be proved that Judas were now in blessedness, it would very little effect the evidence for eternal punishment. But as some appear to think this circumstance an important one, I will remark upon it. In page 281, Dr. H. tells us the text in Mark xiv. 21, which is translated "*good were it for that man if he had never been born,*" ought to have been thus, *good were it for him, if he had not been born that man,*" and then he appeals to the learned that he is right. I think the learned need

not be troubled, for every school boy in Greek, knows whence the variation arises, and that it doth not alter the sentiment. The words of a sentence in different languages stand in different order of location. No two languages agree in this; and the different placing of words in a sentence is one thing which makes the peculiar idiom of particular languages; still this doth not alter the meaning of the sentence, to those who have a knowledge of both languages. In the present instance, the translators of the Bible, have placed the words according to the English manner of placing words in a sentence. In Dr. H's translation, he hath placed the words according to the Greek manner of placing words in a sentence; but the meaning is the same.

To be born, means coming into existence. According to the translators it is, * "*It were good for that man if he had never come into existence.*" According to Dr. H. following the Greek placing of words, it is, *Good were it for him if not come into existence that man.* Ask what is the difference of sentiment, in these cases? I think none. In both forms, existence is represented to be an evil to the possessor, but existence cannot be an evil to the possessor, on any condition but that of endless misery. An eternity of happiness following after any limited duration of misery, will overbalance it and make existence a blessing.

In page 191, 1 Cor. viii. 11, is mentioned as an argument, the words are, "*And through thy knowledge shall the weak brother perish for whom CHRIST died.*" He says, the word *perish* means eternal misery as much as damnation doth, and that it cannot mean eternal misery in this place.

AND what is the consequence? Not surely that it never means eternal misery. Words are often limited by the subject and connected sentiments.

* καλον ην αυτω, ει ουκ εγεννηθη ο ανθρωπος εκεινος.

I do not think that the word perish means eternal misery in this place ; at the same time, I can see no absolute proof that it doth not ; for there is a sense in which Christ died for those who perish eternally.

WHAT Dr. H. says of infants in pages 192, 193, doth not seem to contain any argument, and certainly was an insertion in his book useless to his subject, unless it was meant to insinuate that those who differ from him condemn all infants to a future punishment.

CONCERNING the state of infants I have little to say. They are in the hand of a good and wise God, and the Redeemer is their judge. The most rigid in sentiment, with whom I ever conversed, go no further than Dr. H. doth ; that God might justly make all the human race miserable, and infants are part of the human race. There are thousands of dying adults, whose departure would be less gloomy than it is, if there were half the reason to hope well for them, as there is to hope for dying infants.

SEC. 18. BEGINNING at page 208 to 217, Dr. H. endeavours to show, that unless all men are saved, Satan will obtain a victory over Jesus Christ ; and that the eternal misery of some, represents the Son of God and Satan as mainly united in design.

THE principles he assumes to prove this, may be seen in the two following quotations. Page 212. " On the part of the adversary, the matter
" contended for, is the entire, complete, eternal,
" universal misery of all mankind : the Son of
" God does fully, and flatly oppose Satan, in this
" very thing ; otherwise there is no war between
" them, i. e. if the Devil is driving at one thing,
" and the Saviour opposing another. But the
" opposition is direct and full." Page 213.

“ Satan never so much as hoped ; or in the least
“ aimed to obstruct the happiness or glory of
“ God ; for he always knew it was utterly im-
“ possible for him to do it, in the least degree.
“ The compleat, eternal misery of all mankind
“ was the sole point he aimed at.” On Dr. H’s
description of this matter I remark ;

First. It is so worded as to represent the Son
of God engaged with one of his apostate crea-
tures in a mere matter of will, such as often takes
place between guilty men.

Secondly. He tells us that Satan had no design
to obstruct the glory of God, and the reason as-
signed to show he had not, is this ; that he knew
he could not injure it.

WHAT Satan’s knowledge in this matter was,
no man can tell, but suppose he had such knowl-
edge. Did not our author know, that an unholy
mind wishes and attempts things against knowl-
edge ; and that herein consists the folly of sin.
Doth not the murmurer know, that he cannot alter
the ways of providence ? Doth not every sinner,
who transgresses against the divine government,
know that he cannot overcome omnipotence ? It
is not a rational prospect of overcoming and pla-
cing himself on the throne of the universe, which
makes a wicked being to sin ; but it is because he
loves sin and self. Creatures actions will flow out
in conformity to their hearts, whether they suc-
ceed or succeed not. If all wicked angels and
men knew, that by a divine overruling, their ef-
forts would increase the glory of God, they
would still endeavour to dishonour him, and grat-
ify themselves.

If a knowledge that he could not succeed, hath
prevented Satan from aiming against the glory of
God ; why hath not a knowledge of Dr. H’s
scheme of universal salvation, long since prevented

him carrying on this war with the mediator? It is natural to suppose that a despair of success, would be equally efficacious in both cases to remove his depravity and resistance.

MAN was the creature of GOD, made by him and for his own glory. Satan had no cause of quarrel with man, but what arose from a previous enmity against his maker, his kingdom, and his glory. To counteract the counsels, will, government, kingdom and glory of GOD, and to gratify his pride were his motives in seducing. What knowledge this apostate had of the improbability of success, in the beginning of his rebellion, is not for us to say. Doubtless before this, he hath a full conviction that he shall be confounded, and under this belief he trembles; still this conviction hath no tendency either to reclaim or restrain him. The heart will pursue measures dictated by its own enmity and self-love; and sinful beings will act as much against reason, as those do who are in the deepest distraction or idiotism. It is on this account, that fools and folly are names used in the scriptures to describe sinners and their sin.

2. JESUS CHRIST will have a compleat victory over Satan, though part of mankind are lost; and his triumph may be greater than if all were saved. That which makes GOD most glorious and blessed, and produces the greatest happiness and holiness in his kingdom, will make the Saviour's triumph the most compleat and perfect that it can be. Satan's design against man, was necessary to his more impious design against GOD and his kingdom. CHRIST's design was to make GOD and his kingdom most glorious and blessed. In this consisted his compleat opposition to the designs of Satan, and not in saving every individual of the human race; for GOD hath wisdom enough to confound Satan more compleatly by the loss of some, than he would be by the salvation of all men.

SATAN will see GOD more glorious in the eyes of his holy creatures ; more fervently loved ; and more faithfully served by them ; than if an apostasy had not taken place.—All the divine perfections will be brought into the view of creatures by these means, and happiness be thus greatly advanced.—Though some are lost, there will be more holiness and happiness among the children of Adam than if none of them had fallen.—Satan will see human nature greatly exalted above him, and the Son of Man will be his judge.—He will see so many of mankind as sovereign mercy is pleased to save, compleatly taken out of his hands, and made more glorious and blessed than if he had never tempted them.—He will know that GOD could have saved all men in the same manner, if infinite wisdom had not reserved them for the confusion of his design.—He will see himself and those who are with him, left as a constant experiment and display of the baseness and unreasonableness of a sinful temper.—His reason and natural conscience will condemn what his heart loves.—While he hates the kingdom of GOD, he will know that the manifestation of his own wicked temper, is the very means of instructing the subjects of that kingdom, in the excellency of holiness ; the unreasonableness of sin ; the fitness of the divine law ; the glory of GOD in giving such a law ; and he will be sensible that his continued hatred of GOD's kingdom, only makes it more glorious ; so that he must be the involuntary means of strengthening, through eternity, the cause that he wishes to destroy. He will find lost men, who fell through his means, now become his tormentors (for there is as much reason to suppose that wicked men will torment him, as there is that he will torment them.) He will find himself a more miserable being than if he

had never seduced the human race. His confusion will be in proportion to the display that is made of the nature of sin. The final impenitence of some men, in the face of gospel mercy, will give the highest manifestation of the total baseness of sin, that can be made. So that the sinners whom he hath seduced, will serve as a glass, to reflect back the baseness of his own principles in his own sight, and in the sight of the holy universe, more brightly than it could appear by looking on him alone. Thus the loss of some men will add to Satan's confusion, and to the disappointment of all who continue united with him in design. In this way, CHRIST's victory over Satan will be a more compleat one, than if all men were saved.—~~This~~ is meant by CHRIST's destroying the works of the Devil, and his being the plague and destruction of death. There will be more holiness and happiness in the universe, than if sin and misery had never entered; and all the designs of God's enemies will be turned on their own heads; partly by the exercise of sovereign mercy, and partly by the execution of justice. God will show that he can conquer, both by forgiving and by punishing, and make his enemies the footstool, by which he ascends a glorious throne of love. Even when he punishes, he can exercise more love, than if he had never punished. In the just punishment of those who choose sin, there will be as full evidence that God is love, as there is in the praises of Heaven.

IN page 217 Dr. H. says, "That though sin is
" an infinite evil, we cannot in the least hurt God
" by it, or infringe on his infinite and uninter-
" rupted happiness." And he seems to think
this an argument against eternal punishment. Here
he mistakes in two points. For first, it is conceiv-
ed that no argument arises from this consideration.

Secondly if there were any argument, it would be against the evil of sin, which he has just said to be infinite, and not an argument against the punishment of it. If there be an infinite evil in sin, as is conceded, it is just it should be eternally punished, whether GOD be hurt or not. Page 220 he adds on the same subject. That sin belongs to the pure, wise, holy and good government of GOD; and therefore because it belongs to his government, GOD need not punish poor sinners to retrieve any harm done to him.

I ALLOW with Dr. H. that sin belongs to the infinitely wise plan of the divine government. I allow that it will never harm GOD; but the reason it will never harm him, is because eternal punishment is also part of the same plan. If eternal punishment was not part of the same plan, sin would do harm both to GOD and his kingdom. Whatever hides the divine character, will essentially harm the universe of creatures; for their happiness depends on a true knowledge of the GOD who governs them. For the supreme governor not to punish sin would hide his character, and thus lessen the general happiness of the universe. And whatever diminishes the general happiness of the universe of creatures, would directly militate against his own happiness, which consists in making the greatest possible blessedness around him. The only reason that sin can do no harm to GOD, is because that punishment is part of the same infinitely wise plan.

PAGE 221. Dr. H. speaking of the divine decrees saith, "What our hearts revolt at, is the attributing such decrees to GOD, as are contrary to his nature. *God is love.* Attribute no decrees to GOD but those of infinite love, in harmony with all the perfections of Deity, and

“ they will set easy on our minds.”——I wish to attribute no decrees to God, but such as are consistent with the character of love, infinite and uncaused. If the production of the greatest happiness in the intelligent system be a work of infinite love, the doctrine now vindicated is supposed to be consistent with it. The greatest happiness of the whole, and not the greatest happiness of every individual, is the object of infinite love, and the only one that can be worthy of it. To say, that the highest happiness of the whole and also of every individual can be united, is saying more than man knows. This is a point which can be determined, only by that wisdom which inhabits the praises of eternity.

PAGE 222. Dr. H. makes the following supposition, “ that if JEHOVAH was in all things else as he now is; but only had a disposition to infinite malevolence, as he now hath to infinite love and benevolence, poor suffering creatures could not even then impeach his justice simply considered: for their whole beings and all the pain and all the comfort that could ever affect them, would be God’s own absolute property, to dispose of, as he pleased.”——In remarking on this passage, I cannot refrain calling the reader’s attention to our author’s idea of justice. He doth not seem to conceive that it is a part of benevolence, or that its excellency arises from its being an exercise of benevolence; for he here expressly says, that an exercise of infinite malevolence might be just. Is not this making power the rule of right? On these principles may not a kingdom of infinite malevolence be as just as a kingdom of benevolence? Justice is always lovely, and on these principles may not a kingdom of infinite malevolence be infinitely lovely? On these principles would not Satan be as just a being

as JEHOVAH is, if he had power without any honesty on his side, to give him the victory? Or how are the cruelties of this world to be called unjust, for there hath been power on the side of those who committed them. This is setting all principles of justice afloat, and is very congenial with the passions of the age. My author having passionately exclaimed to his readers, on the character of a God punishing sin "Is this your God?" Suffer me to reply, is this your God, who would be as just by the torments of infinite malevolence, as he now is by a government which benevolently seeks the greatest happiness of the whole.

PAGE 222 of Dr. H. "We are taught, in the word of God, that all our backwardness in believing to the salvation of our souls, lies in the enmity of our hearts: at least, if this was all removed, we should, under gospel light, readily believe." In the next page he informs us, in what this enmity consists. "When we hear the pure doctrines of free grace, our hearts say 'this is too good news to be true' mankind in a state of nature, find no such disposition in themselves; and they do, and will imagine, that God is in this regard 'altogether such as themselves.'—I recite this passage to show the Doctor's notion of that sin in the human heart, which keeps them from gospel obedience. That it consists in thinking such news as the gospel hath brought us 'is too good to be true.' The event will determine whether his apprehensions are just. If those who receive his doctrine, from this time forward, show themselves the most holy, pure, humble men in the world; if they are devoted to God and religion, deny all evil lusts and appetites, and appear to begin a heaven of holiness while they are here on earth; it will be some evidence in the Doctor's favor.

But if they are not more eminent in gospel obedience than other men, it will be evidence that there is some cause of disobedience, beside thinking the gospel news "too good to be true."

SEC. 19. IN page 225, Dr. H. begins an argument, which with his illustration of it, is continued to page 245. His words are these "This doctrine of infinite, sovereign, and universal grace, flowing wholly out of the nature and disposition of God to mankind, is wholly consistent with his rewarding every man according to his works; and is the only doctrine of salvation that is so." Further on, speaking of those who differ from him, he says. "They have always understood this doctrine as relating, not only to the different degrees of happiness among the saved, and the different degrees of misery among the damned; but also principally to the great difference in the eternal world, between all who are saved and all who are damned: Each description being compared with the other, or the saved compared with the damned." In the same page by way of proof he adds. That no one "will presume to say, that believers in this world, are as much better than other sinners, as Heaven is better than Hell; or that there is, or ever was, so great difference in moral character, between any two men on earth, as there is between Heaven and Hell." In the above passage Dr. H. totally mistakes the opinion of those who are opposed to him. They believe that men will be rewarded according to their deeds in the following sense. That the degree of punishment in miserable individuals, will be in exact proportion to the quantity and degree, which the sin of one, bears to the sin of another; also that the happiness of the saved, in comparison with each other,

will be in proportion to their respective graces : But they do not believe that the rewards of salvation and of damnation, bear the same proportion to each other, as the moral character of saints and sinners do to each other in this world. Dr. H's representation of what hath been the common opinion in this matter, is as novel in the Christian church, as his whole scheme is ; and what he asserts, cannot be gathered from a single author of any respectability. I will first, describe what is meant by sinners being rewarded according to their deeds. Secondly, what is meant by the saints being rewarded according to their deeds. Determining these points justly will give the answer that is needed.

1. THE word of GOD describes sinners as being destitute of all holiness. Those things in them, which may be for the benefit of society in this world, arise from their selfishness and pride, and are not holy or morally good in the sight of an omniscient searcher of hearts. The character and actions of sinners are wholly unholy, though not equally so. The comparative degree of punishment inflicted on different sinners, by a rule of the most strict justice, will be proportioned to their different degrees of sin ; and justice without any mercy will make the apportionment.

2dly. THE word of GOD represents those to be saints, who are renewed, and in whose hearts a work of sanctification is begun, by the spirit of CHRIST. Still the sanctification of real christians in this life is far short of perfection. There is much positive sin remaining in them. Their most gracious affections are deficient in degree, and in strength of exercise. If they were to be rewarded by such a rule of justice, as is used in meeting out the punishment of sinners, they also must be miserable. But the reward of saints is of free

grace or mercy, granted through the merits of CHRIST. In the comparative appointment of happiness, it hath generally been supposed, infinite wisdom will have a regard to the degree of sanctification in this life, and that the scriptures intimate this will be the case. A GOD of sovereign wisdom may, if he pleaseth, make a rule to himself in the apportionment of unmerited favours. There may be a propriety in having such a rule, and the rule mentioned may be the most fit; still if the same persons were to be rewarded, on the same principles that unbelieving sinners are, and by the same rule of apportionment, it would forever exclude them from happiness. Thus it appears that Dr. H's argument, from mens being rewarded according to the comparative quality of their deeds; is so far from proving universal salvation; that if there be any force in it, it proves none will be saved.

WHEN he asks "Whether there is, or ever was so great a difference, in moral character between any two men on earth, as there is between heaven and hell?" I readily answer, there never was or will be, and the saved, if they were to be rewarded in justice according to their moral character in this world, would doubtless fail of salvation.

I WILL further observe on this subject, that a very critical limitation of the divine conduct, in the apportionment of rewards is not wise. The design of GOD in his word, seems to be to give us some idea of the rule that will be observed in the day of judgment, and in the commencement of mens happiness or misery. As justice requires that commencing misery should be proportionate to the degree of sin; so sovereign grace is pleased to encourage, that the happiness and glory of the saints, shall be in proportion to the degree of their

holiness in this life. At the same time, it is not conceived to be inconsistent with any representations of God's word, to suppose, that some, both of the holy and unholy, may in that world make more rapid advances in holiness and sin than will be made by others. We see it to be thus in this world, and nothing that we know, forbids it should be thus in the world to come ; and in such a case, it is reasonable to suppose, the existing reward will bear a proportion to the holiness or unholiness of character.

THE reason, why Dr. H. depended so much upon this argument, comes plainly into view by his attempts to enforce it. Though he speaks much in the course of his book, of regeneration, faith, repentance, of christians and good men, as distinguished from the bad ; it is still apparent that all he meant by these words, is, that some are less wicked than others ; and though he speaks of a specific difference or difference in kind, between sin and grace in the heart, his meaning is, that different degrees of wickedness are not the same thing.—As wealth and the five senses, are specifically different.

HE therefore tells us, page 234, “ When we
“ speak of the good heart of believers, and of
“ their good and holy lives, and when we find
“ those epithets in scripture, they are never to be
“ understood in strictness of speech ; but only in
“ a comparative sense, i. e. less wicked in the ex-
“ ercises of their hearts, as to the matter of those
“ exercises, than unbelievers are, or than they
“ themselves were in a state of unregeneracy.”—
“ But it is certain that in strict propriety of
“ speech, no positive goodness belongs to any
“ character on earth.”——If Dr. H. had told us
there is no perfection in this life, it would have
been readily granted. Perfection is not necessary

to entitle a believer to the promise of salvation. Positive goodness is entirely different from perfection; denying any positive goodness, is denying the reality of sanctification in the people of CHRIST and removing all distinction between sin and holiness. May there not be positive sweetness to the natural taste, without perfect sweetness? May there not be positive love, without its being perfect, or so great as it ought to be? And with respect to all holy exercises in the heart, may they not be realities, while the strength of exercise is deficient. It is in the sense of deficiency that the most holy exercises of believers are supposed to be sinful, and not from a total want of positive goodness.

ON Dr. H's idea, the following question with innumerable others, will become very difficult to answer. What are that regeneration, love, faith, and repentance, which have no positive goodness in them?

THE long comparison between Paul and Pharaoh, was doubtless introduced to disprove the real holiness of christians. Though I find myself, very unable to determine the comparative quantity of sin and guilt in different persons; I am ready to grant, if it be required, there was more sin and guilt in Paul than in Pharaoh. The question, as it respects final salvation, is not who hath most sin, for God can forgive the greatest sinners. But the question is who hath any holiness? If Pharaoh had no holiness, he was certainly lost. If Paul had some holiness, for which we have the express testimony of God's word, he was certainly saved. To gratify and give the fullest scope to Dr. H's argument, I will even allow, that the smallest vice in Paul's heart after his conversion, contained more sin and guilt than the whole wickedness of Pharaoh's life. Still nothing

is proved by this. Paul, with his sin, had some holiness in his heart, and his sin and holiness were entirely distinct and different in their moral nature, hence he compared his inward life to a warfare; but Pharaoh with his sin, had no holiness—he was all sin. As Dr. H. says “*The atonement stands by itself alone and unmixed*” as the meritorious ground of salvation; still our personal renovation by the spirit of God, is necessary to make men partakers of its benefits; and this renovation doth not appear to take place in all men.

SEC. 20. IN page 245, Dr. Huntington says, “The doctrine I plead for, has a great tendency to afford believers adoring and submissive exercises of mind; in view of all the sin and calamity they find in the world.”——That all men ought to adore and submit to the divine government even in its most afflicting dispensations, is unquestionably true. If ignorant men cannot see, how the sin, misery and judgments that have been in the world are necessary for the best and most wise government; this is no evidence they are not so, or any reason against submission. The wisdom of God is higher than the wisdom of man. It doth not appear by what Dr. H. hath said, that he helps this point in the least degree.——God is love, and he will invariably pursue that dispensation in the government of creatures, which will produce the greatest happiness and glory. This is all the reason for rejoicing and submission which a good mind needs. The Dr. in all that thinking upon this subject which he describes to us, doth not appear to have attained to the following truths. That the greatest happiness is the object of benevolence, and that the just misery of some may be a means necessary for this end. If his scheme affords any peculiar argument for con-

tentment and submission, it is the selfish one, I will be contented and submit to God, because he will make me a very great and blessed being. He particularly mentions believers, though he need not have confined it to them ; for this argument will also make sinners submit, so far as it goes in their favor ; and if a little addition could be made to it, that every one of them in particular shall be greatest in the kingdom of the universe, and their proud and selfish wills be gratified in all respects, it would give them perfect submission.

FROM 251, to 254, of Dr. H's book, he hath an eulogium upon the charitableness of his own scheme.—If charity consists in bringing sin and holiness to a common nature, without allowing between them any distinction of positive qualities ; then doubtless his scheme tends greatly to charity. So true is he in his consequence, that if his ideas of the christian and the sinful character are universally received, all terms implying moral distinction will soon be dropped from the language of mankind ; and the world will be charitably united, in thinking that the possession or the want of personal holiness is a matter of no consequence for another world.

THE argument which is drawn, page 254, to 258, from the institution and use of christian ordinances, it is supposed totally misrepresents their nature and design ; and that in this view of them, instead of being called, means of increasing grace, as they have often been denominated, they ought to be called means of sinking mankind into a deep security, under a solemn profession of holy obedience, when no such thing is intended. On Dr. H's opinion of divine grace in the heart—that there is no positive goodness in the best saints—that a sanctified temper is in no sense necessary for a title to heaven—that all the difference is

some are positively more wicked than others—that the ordinances are only seals of universal salvation and not of any personal holiness in those who use them; we might consistently baptize those who never heard of a Saviour, for they will as certainly be saved as those who have had the information. Also we might commune with the inebriated Corinthian church, which Paul anathematizes, thinking these men are only a little more wicked than others, for there is no positive goodness in any.

IN page 258, Dr. H. says, "*That no man*" on the principles of those who oppose him, "*can do his duty; even if his whole heart and disposition were perfectly right.*" The method he takes to prove his assertion is this, "*It is our duty to acquiesce in God's will in every event; but a holy heart cannot do this in such an event as his own eternal damnation, or that of any of his fellow men.*" If any man feels himself perplexed by the above, I will endeavor in a few lines to help him out of the difficulty.—It is our duty to acquiesce in God's will in every event. It is God's will that holy beings be happy, and sinful beings miserable, and this is a most righteous and benevolent will, which the good of the universe requires should be carried into execution. All good and benevolent creatures will acquiesce in this purpose of God. Take such an one as Dr. H's supposition mentions, whose whole heart and disposition is perfectly right. It is the will of God that such be happy, so long as they remain holy, and in this they can certainly acquiesce. Suppose this holy being should be informed of his own future apostacy, when his whole heart and disposition will be perfectly wrong. He would still say, it is God's will that when I am become perfectly wrong I shall be miserable, and as his will

is right and for the general good, I acquiesce in it ; —he will continue to say thus while he is holy ; but the first moment he is perfectly wrong, he will become a disputer against the punishment of sin. A creature who is perfectly right or holy, is willing that all beings should be treated according to their moral character, and doth not wish to make his own case an exception to the rule.

IN page 262, Dr. H. tells us that if all the human race were to pass in succession before a good man, he would say, and pray with all his heart let every individual be saved.——If God had given no intimation to the contrary he doubtless would ; but when the contrary is expressly revealed, his desire and prayer for every individual would be with this limitation ; if it be consistent with the infinitely wise and good will of God, who best knows how to govern the universe. We have no right either to desire or pray for an event that is known to be against the divine will.

THE prayer of our Saviour on the cross “ Father forgive them for they know not what they do ” is sundry times mentioned by Dr. H. as favoring his scheme ; but it is not seen that in this prayer there is even a distant intimation of his doctrine. In the 17th of John he tells us expressly there are some for whom he doth not pray ; and if the prayer on the cross had been expressed in the most general terms, which is not the case, still the prayer in John would serve to limit our understanding of it. CHRIST’S prayer on the cross was designed for two things. First, to show that his heart was free from enmity and hatred against his unjust murderers, thus displaying for our imitation the christian temper. It was an expression of the nature of benevolence, and to show us that a good being can suffer without revenge ; and not any expression of the num-

ber that were to be saved by his sufferings. Secondly, some of his crucifiers were afterwards brought to repentance; and if that prayer is to be considered as strictly intercessory, it doubtless meant those persons whom he knew would be reclaimed by the sanctifying grace of God. Though Dr. H. seems to think that CHRIST's crucifiers were so much more wicked than other men, that if any of them were saved, all the rest of mankind certainly must be; there is no evidence they were more sinful than men of the present day, who against greater light, crucify CHRIST afresh and put him to open shame, by their immoral lives or by denying those truths which he laboriously inculcated.

WHEN Dr. H. asserts page 263, "that all the
" divine attributes will be more glorified in the
" salvation, than in the personal damnation of
" any sinner" and that therefore all will be saved, he takes that as granted which is denied. Also when he says "that we derogate from the glory
" of the plan of redemption, in the same proportion as we hold, that any number be they more
" or less, are personally lost;" he asserts that of which he hath produced no proof. There is not a single intimation in the scriptures, that the glory either of God or of the gospel plan consists in saving every individual. The glory of God and the blessedness of his kingdom, will be most promoted, by bringing the divine character and all his perfections, into the fullest possible view of creatures; and nothing appears but that the eternal punishment of some is as necessary for this, as the eternal salvation of others.

AN argument of Dr. H. page 264, is in the following words. "That doctrine which represents all sin, all moral evil, in the most odious
" and abominable aspect, has thence one evi-

“ dence of being a true doctrine.”——To this proposition I agree. And there is no event in the universe will give so odious and abominable an aspect to sin, through all eternity, as the impenitence of some sinners in the face of gospel commands. To see them continuing in sin, when all difficulty beside their choice is removed from the way of salvation, above all other things will show the implacable malignity of unholiness. The contrast, between the offers of redeeming love and the refusal of impenitence, will be the highest conceivable display of the exceeding sinfulness of sin. This view of the nature of sin, will illustrate the excellence of holiness, and the loveliness of a holy government, thus increasing the happiness of God’s holy kingdom. There is much room to suppose, this is one reason why God suffers some to be lost.

SEC. 21. PAGE 267, “ No man on earth can
“ ever obtain assurance of his safe estate, or any
“ good hope towards God, on any other foundation than the real and universal grace of
“ God.” This is allowed to be true on Dr. H’s notion of the christian character.——After he had removed all holiness from the hearts of good people, he might well say there is no possible ground for assurance, except in the doctrine of universal salvation. The hope of assurance in those who attain it, arises from a knowledge of those gracious affections in their own hearts, to which the promise of God is made. A rational hope is in exact proportion to the evidences of personal holiness. Neither is there any reason mens hope of heaven should be greater, than their consciousness of a beginning preparation for it. The contrary would be attended with the most mischievous effects, rendering them secure in evil. Let all sinners have Dr. H’s assurance of

salvation, and the unbridled exercise of their lusts, would soon convince mankind, that whether this doctrine be true or false for another world, it is very unsafe for the present peace of society.

DR. H. apprehends page 268, his scheme would soon remove from the world, visible deism and opposition to the books of divine revelation.— I am of the same opinion. But how would opposition to the scriptures be removed? Not by making men better. It would be removed by lowering down the requirements of scripture, and denying the existence of that holiness, which hath been supposed necessary while we are here, as a preparation for compleat salvation to come. Let men be brought to believe, that the gospel, promises eternal felicity to all however vicious their lives are—that this gospel is only news of happiness and hath no law of holiness in it—that there is no positive goodness or holiness in the best, and all the difference to which we are exhorted in scripture is being less wicked than we have been; and they will readily receive the scriptures, and even consider them as a warrant for the safe practice of vice. How readily would men fly from natural conscience to such scriptures as these, and love CHRIST abundantly because he had made it abundantly safe for them to sin. Deism, is an opposition to the revealed truth of God, and is natural to the unholy heart. Many who do not profess, feel and live under its influence. Deism doth not arise from mens different understanding of scripture; but their different understanding of scripture, in a great measure arises from a natural deism of the heart, or opposition to the holy truths of divine revelation. In this case, Dr. H. hath mistaken the effect for the cause. When men find the spirituality of God's word disagreeable, they endeavour either

to put some new construction upon it, or to reject it, and while their hearts are agreed in a dislike of holiness, they take different methods of avoiding it. From hence arises a diversity of opinions founded in the natural corruption, selfishness, and pride of the human heart.

DR. H. was doubtless acquainted, that one argument which has been urged against his scheme, is its tendency to destroy the use of all means, and make men negligent in the performance of present duty. He therefore attempts to turn this argument in his own favour, page 271. "There is no other doctrine of grace, that will so encourage the use of all the means of grace and salvation, and so enforce upon our minds, the fitness and propriety of all the institutions of the gospel."—Let us inquire on which side of the question this argument hath weight. He assigns a reason for his opinion in the following words. "The greater our hope is in the use of means to obtain any important end, the greater will be our exertions in every case, without exception. Full assurance of success will excite the greatest exertions of all, provided we know that sure success is only in this way."—Looking over this argument, the error appears to be in the following clause. "Provided we know that sure success is only in this way." In the present case, success means the obtaining of final salvation; and according to Dr. H, this success doth not depend on the use of any means while we live. The man who uses no means, and lives the most abandoned and impious life, he supposes will be regenerated and have repentance and faith given him by death. Every creature may see in this case, that success doth not absolutely depend on any means we use while living. Unholy men will say, these means of religion are dis-

agreeable to me, and I can omit them if I choose. Death is also disagreeable, but that I cannot escape; therefore let death do the whole—let it come in the place of all this prayer—reading of the scriptures—meditating upon a God, a law, and an eternity that are disagreeable to me. This will certainly be the determination of all those, who do not delight in the services of religion for their own sake. The fallacy of Dr. H's reasoning lies in the clause I mentioned "provided we know that sure success is only in this way" for according to him, sure success may not only be in this way, but also by the way of death, a way from which no man can escape. Let the unholy once think, that salvation is as sure as death, and they will remain very quiet in vice.

DR. H. often speaks of the powerful inducements to religion, afforded by his universal grace. But what are they? The principal one which he mentions, is this; the more religious men are in this life, the greater their reward, their comparative dignity and glory will be in another world. This is wholly a selfish motive. It is destitute of holiness, and amounts to nothing more than this; I have determined to compound with God, and restrain some of my most audacious lusts. He hath promised that in the same proportion, as I live religiously in this world, he will make me a very great and glorious creature in the world to come. It is a good bargain, I will therefore make it. Very little doth the Doctor tell us, of a delight in God, a pleasure in his glory, or happiness in complying with moral obligation. So long as a person's prevailing motive to perform religious duty, and to abstain from vice, is his own personal exaltment in the future society of heaven, it proves that he hath not even the beginning of a heavenly

temper. The saints, in that world, will doubtless be free from this self-exalting disposition. To exalt GOD will be their desire, and it will give them as much pleasure to see him exalted by the service and dignity of others, as by their own. A love of the general good will fill their hearts, and if they see that most promoted by their taking the lowest place in heaven; then the lowest place will be their choice. If a higher place is given to them, their pleasure in it will not be, because it is given to them, but because GOD and his kingdom are most benefited thereby. The pleasure they will take in rising above some and falling below others, will be the same in kind and degree, and from the same motive, and without any thing, in either case, that is selfish.

IN page 274, is the following. “ It is another
“ token of true gospel faith, and truly evangelical
“ principles, that, in the exercise of them good
“ people find themselves happy in their own
“ lot.”——Let us first determine whom Dr. H.
calls good people. Doubtless he will allow that
regenerated people are good people; and who
regenerated people are we find from a clause in
the next page. “ I am very sensible that no man
“ will, or ever can fully and cordially believe in
“ such a character of GOD, and such a salvation,
“ without the special energy of divine power and
“ grace, which is fitly called regeneration.” Re-
generation is therefore believing in his scheme
of salvation, that is, in universal salvation, and
those who thus believe, he doubtless did allow to
be good people. And wherein consists the singular
virtue of a man, in being happy and contented
with his own lot, as it respects another world,
when he supposes that bliss eternal is in his path,
and there is no possibility of missing it. But let
us try this contented universal believer, who hath

no positive holiness in his character, with pain, ignominy and such extreme distresses as men often meet—try him with such crosses as CHRIST tells his people must be their portion in this life; and it would not be strange to see his contentment vanish. To make a holy contentment, it is believed there must be some positive good in the heart, and some love of GOD for what he is in himself; and that it cannot be produced merely by being a little less wicked, or believing in an after salvation.

INTERSPERSED between page 277 and 282, Dr. H. hath many observations on the impossibility of mens rejoicing in the divine sovereignty, unless on the plan of universal salvation.—The argument, if there be any, is so diffusely expressed, that it is difficult to be collected; but by the current of his discourse, I suppose it to be as follows. *The law of nature is as much the law of God, as his word is. By the law of nature all men desire happiness, and God will not in his government do any thing to counteract or cross his own law in us, which is a desire to be happy.*—If this be not the argument intended, I see none; if this be the argument, the following reply is supposed to be sufficient. When God gave the law of nature desiring happiness, he also gave a moral law directing the only way in which happiness can be obtained. Both by reason and revelation he hath enabled the creature to understand this moral law. He also informed the creature, that a departure from the moral law, would disappoint the law or desire of happiness. If now the creature as a free agent, and with full understanding on the subject, disappoints the law or desire of nature for happiness, by his chosen transgression; this doth not imply any opposition between the laws of God; but only proves that the creature by departing from

one law of God, hath lost the benefit of another law of God. Sin will never make a creature happy, and when he finds himself unhappy by transgression; instead of thinking the laws of God in nature and in his word are contradictory, he ought to think that he is himself counteracting both. If God did not make the sinner miserable by punishment, the natural law of happiness and moral law of duty, would indeed be contradictory; but now they are harmonious. So that the desire of happiness in all creatures, which Dr. H. calls a law of God, proves that the threatenings of the moral law will be carried into eternal execution on the impenitent.

IN a number of remarks beginning at page 284, Dr. H. intimates his expectation, that all the fallen angels will also come to a state of happiness, though he knows not the manner how.—It is not strange, that those who can read the salvation of all men in the word of God, should also believe the salvation of fallen angels; but as their fate is wholly disconnected with the fate of men, and as there is not a single intimation, in the word of God, that any of them will ever be saved, further observations will be useless.

STILL more to confirm his doctrine, Dr. H. hath introduced an argument in page 292, of the following import, that his scheme “exhibits God “to our view, as conducting the affairs of our “salvation analogous to all his other conduct.” A little further on, speaking of the temporal enjoyments we receive from God, it is said, “Yet “he gives us all things, in a way suitable to our “natures, as rational creatures and free moral agents, by the exercise of our minds and bodies, “that we may have at all times proper exercise; “for this is wholly necessary to our felicity.”—But how do the Doctor’s sentiments correspond

with each other? **F**irst, that there is an analogy, in God's manner of bestowing, temporal blessings and eternal blessings. Secondly, that all temporal blessings are given in the exercise of our bodies and minds. But thirdly, that eternal and the richest of all blessings, will be given by death, to those who never through their whole lives have exercised a single faculty, either of body or mind, in religion. Such he supposes to be as certain of heaven, as those who have exercised all their faculties in religion, through their whole lives. The Doctor's argument appears to confound itself.

DR. H. seems to suppose page 295, that his plan helps us to the best solution of the question, which so often arises among men "Why did God ever bring moral evil into his eternal plan, or suffer it to exist?" —It doth not appear that he hath cast any new light on this subject. He supposes that it was done, to increase happiness on the whole; and we who oppose him think the same. We also suppose, for this reason, there will be the same need of the eternal continuance of natural and moral evil in the universe, as there was for their first existence; and we have confidence in God's eternal wisdom and goodness, that he will admit no more of either than are necessary for the greatest good. And even Dr. H. says, page 317, that if this be the case, "we ought to" acquiesce in such a fearful event, "yea even to wish for it."

SEC. 22. **F**ROM page 296, to 301, Dr. H. attempts to show, that universal salvation "is supported, by the doctrine of God's unlimited wisdom and power" and that the contrary belief is such a limiting of the divine perfections, as is inconsistent with the nature of an infinite being.

THE following extracts, I think will place his argument in a point of view more forceable, than

it now stands with his interperſion of words.
 “ All will allow, that if all the good ends could
 “ have been answered and accomplished, without
 “ the eternal miſery of a multitude of mankind,
 “ that then it had been better, and that God
 “ would have choſen it.”——“ To ſuppoſe that
 “ God could not have answered all theſe glori-
 “ ous ends, without this eternal miſery of ſo
 “ many creatures, is to ſuppoſe that he was lim-
 “ ited by the very nature of things.”——“ But
 “ pray what is the nature of things? And whence
 “ doth the nature of things originate? Certainly
 “ from God and his attributes only. For in that
 “ period of duration when there was nothing ex-
 “ iſtent but God, where was the nature of things,
 “ or the neceſſity of nature, but in God only.”

——“ This lays a limitation on the moſt high,
 “ ariſing from the nature of his attributes.”——
 The Dr. then goes on to ſay that thoſe who differ
 from him “ Suppoſe God hath formed a ſyſtem
 “ as full of happineſs as was poſſible, and a glo-
 “ rious ſyſtem on the whole. That he would
 “ have kept out of this ſyſtem, the eternal miſery
 “ of any creature, if he had been able, but was
 “ not able through the neceſſity of his own at-
 “ tributes ſo to do, therefore formed the beſt
 “ ſyſtem he could.”

Dr. H. was ſenſible his argument as much diſ-
 proves the exiſtence of temporary evil, which be-
 ing matter of fact cannot be denied, as it doth the
 exiſtence of eternal evil, and therefore he adds,
 “ It is in vain to ſay here, that this argument would
 “ equally exclude out of the ſyſtem, all the moral
 “ and penal evil, that ever did exiſt, or ever will.
 “ Becauſe, on the goſpel plan, according to my
 “ ſenſe of it, all the evil of every kind that hath
 “ exiſted, or ſhall exiſt, is real good in the whole
 “ connection; not only to the ſyſtem in general,

“ but to every individual in it, capable of happiness.”

IN remarking on this argument I will endeavor First, To show, that this argument, as the Dr. foresaw would be objected; does exclude out of the system, all the moral and penal evil, that ever did or will exist; as much as it doth eternal evil. We know evil hath existed and therefore the argument is a false one. And the Dr. hath assigned no sufficient reason why it is vain to object this against his argument. Secondly, I will make some remarks upon “the limitation of the most high arising from his own attributes.”

First. WE may by the same argument prove, that moral and penal evil have never been seen and felt by mankind, and we will take the same argument. *All will allow, that if the same good both to the whole and to individuals, could have been effected, without the past six thousand years of pain and sin, it would have been better, and God would have chose it. To suppose, that this could not have been the case, is to suppose that God is limited by the nature of things. But this nature of things originated from God and his attributes. This lays a limitation on God from the nature of his attributes; so that he could not make the whole, and every individual in the whole the most happy, without the past six thousand years of pain and sin. But such a limitation cannot be on God from the nature of his attributes; therefore there hath not been any pain or sin. We see that Dr. H's reason against turning the argument in this manner is no reason at all. And the argument will as readily prove, there hath been no sin and misery, as that there will not be both eternally.*

I SHOULD not have paid so much attention to this argument, if I had not often heard it urged, with much more logical precision and force than

it is stated by Dr. H. and with lavish praise as though it were invincible.

2dly. I WILL make some remarks, upon the limitation of the most high, arising from his own attributes; which I hope will lay this cloud of dust. The fallacy of Dr. H's argument lies in supposing that it implies imperfection in GOD, to say, that he is limited in the exercise of his government, by the attributes of his nature. A limitation on GOD by the attributes of his own nature, is so far from implying imperfection; that it is absolutely necessary for infinite perfection. Unchangeableness, is reckoned among GOD's attributes; and what is this but a limitation against change, arising from the very nature of his infinite and holy existence?—By the plenitude of his holiness, GOD is limited against sin.—By his truth, he is limited against breaking his promise.—By his benevolence, he is limited against making a universe less happy, than the greatest possible quantity of happiness. If there was not from the very nature of his attributes, a limitation on his agency, in the exercise of government, we could have no firm expectation of the eternal happiness, either of all or a part of mankind.

It is therefore evident, that a freedom from all limitation implies imperfection. This may be illustrated in natural as well as in moral subjects. As an instance; GOD is limited and cannot make a thing to be, and not to be, at the same time. If this were possible, it would be no perfection in him, and would only imply a power of making existence and happiness, and destroying them by the same volition. Limitation, in creatures sometimes implies imperfection; but in GOD as it arises from the attributes of his own nature, it implies the infinite and eternal plenitude of his perfection. A good man is by his truth limited

against speaking false, and while he remains true, he cannot be false. A benevolent man, by his love, is limited against doing less good than it is in his power to do; and this limitation, is the excellence of his character. In the same manner, God by his infinite benevolence, is limited against making every individual happy; for it would, on the whole, be doing less good than he can do in another way.

AFTER all, I am sensible that what I have said will not satisfy the unholy and repining heart. Such a heart will say, I wish a God who would make all individuals happy.—Such a God would appear to me much more excellent and perfect. This is not doubted. While sin appears excellent to any mind, neither the God who exists, nor his government will appear excellent. The rising of mens hearts against the doctrines of revelation is no evidence they are not true, or that God will not govern according to what is written.

SEC. 23. IN page 301 Dr. H. endeavours to show, that he alone is on that scheme of free grace, which Paul preached, and that on the opinion supported by others, “Men are saved by their own merit, so far as we can have any notion of merit in a creature.” Further on he says; “All the idea we can possibly have of merit in creatures, is the following: that there is something good in the creature, which God considers as a condition of his salvation; and which in the order of nature, precedes his security of eternal life.”——In reply to this, it is only necessary to describe what Paul meant by grace or free grace, and I conceive it to be this. That the sinner is wholly undeserving of every favor, and the sovereign, self-moved mercy of God is the source of all his blessings. In self-

moved grace God chose his people to eternal life—In the same grace he effectually calls or renews them—In the same grace he justifies, compleats their sanctification and glorifies them. The gift and actual possession of effectual renovation, which is the first blessing received in the heart, gives them no right of worthiness to claim the second; or the second to claim the third. The continuation of blessings flows as much from God's self-moved grace, as the first blessing did. After the first blessing is granted, acting on the principles of justice to the sinner, God hath the same right to deny a second, as he had to omit granting the first.

WHEN the unsanctified sinner becomes a christian by the renewing of his heart; he hath no right to say, my character is now become such, that I have right to expect further blessings on the ground of my own worthiness; for on this ground, he hath no more right to expect a continuation of God's blessings, than he had to claim a renovation by the holy spirit, when he was in a state of total sin. Self-moved grace in God, exercised through the merits of CHRIST is the source and cause of all the blessings, that will be granted to the saved through eternity. The christian's expectation of salvation, is not from any worthiness which his graces gave him to claim a reward; but from the sovereign promise of God. God hath been pleased to express his own purposes in the form of a promise. The promise is made to faith and repentance, not because those graces give a right of worthiness to the person possessing them, but for other wise reasons.

THIS I conceive to be Paul's apprehension of free grace in election, effectual calling or sanctification, and in the final glorification of the saints. Still the consequence doth not follow, according to Dr. H's idea, that these graces are not neces-

sary in the order of nature to give the christian security of eternal life. These are necessary, both in the order of a divine appointment, and in the order of nature, as the whole Bible declares. In the order of a divine appointment, as the promises show; because GOD who grants in sovereign and free grace had a right to prescribe his own manner of granting. In the order of nature also, because a holy Heaven cannot be enjoyed by an unholy soul, as all souls are without the renewing of the spirit of GOD; so that without personal sanctification free grace cannot save a single sinner.

By the law of Moses there were a number of ritual uncleannesses, for which the purification was washing and remaining unclean until even. Dr. H. page 205 tells us evening time means death, and that becoming clean at that time, teaches us all men will be cleansed and made fit for heaven by death. I will endeavor to explain this matter. Those ritual uncleannesses, were doubtless typical of mens moral uncleanness by sin. The purgation of washing was typical of sanctification by the spirit of GOD; and being unclean until even, or the time of the offering of the daily evening sacrifice, represented cleansing by the blood of CHRIST. The daily evening sacrifice was typical of CHRIST's sacrifice; so that the whole meaning of the transaction was this; that the moral pollution of man is removed by sanctification and believing in JESUS CHRIST; and it had no more relation to the day of death, than it had to the day of mens birth.

He also infers the sanctifying power of death and corruption, from *sowing seeds*, mentioned in the law of Moses, being clean in certain cases, which if destined to another use would have been unclean. His reason for this is, that Paul speaks of the bodies of saints as sown in corruption and

raised in incorruption. But here the type according to his own application is directly against him. For he tells us that the "Body goes into" the grave an awfully polluted thing: but does "not arise so." In the case of these sowing seeds they are clean sown, and if there be any argument, it is that there must be a cleanness by sanctification before the day of death, in order to be raised in incorruption.

DR. H. mentions, page 320, the following passage in Rev. v. as another reason of his belief. *And I beheld, and heard the voice of many angels round about the throne, &c.—And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them heard I, saying, blessing and honour and glory and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever.* I suppose, the argument, from these words, is, that all creatures are represented blessing God, and therefore are in a happy state. But we must observe, that this vision of St. John, describes the very beginning, and not the conclusion of the great scheme that was represented to him, in a succession of visions. The cause of their joy was that the Lamb, had prevailed to open the seals. And as the seals were opened, the most awful sin and rebellion against God were disclosed; and the disclosure ends, with an account of the final judgment, by which many were sentenced to eternal death. So that by every creature in heaven, earth and sea, in this passage, cannot be meant all creatures who exist, and the generality of the expression, every creature, only intends the great number of holy beings who rejoiced, and the harmony of their feelings in the cause of God.

DR. H. in many places, brings the charge of prejudice against those who differ from him. As in the following, page 261. "If it were possible

“ for people to divest themselves of the long, deep, and rooted prejudices arising from the limitation scheme.”——He hath many similar observations. I do not mention this to retort the charge. To cry out prejudice, in those who think different from us, hath no good tendency, and can neither enlighten the understanding, nor sweeten the heart. All men, of all parties, are liable to prejudice; and those who think themselves exempted are very self-ignorant. In the case of differing opinions, on any question, we ought not to say, *you are prejudiced, because you think different from me*; but candidly to examine, on which side of the question, the danger of prejudice lies.

THERE are two senses, in which the word prejudice is modernly used. The first, which is the most natural and original meaning of the word, is judging without an examination into the evidence. The second, is judging contrary to evidence, through some selfish inducement.

Is there reason to think those who believe endless misery, are peculiarly exposed to prejudice, in either of these senses? Who can say they do not examine? Is not the evidence before them? Have they not the same inducements to examine? And in maintaining their opinion, do they not appeal to evidence for its support; frankly owning, that their own bold assertions are of no weight in the point, unless supported by the word of God.

OR if we take the word prejudice, in the second sense mentioned, *judging contrary to evidence, through some selfish inducement*, on which side of the question doth the danger of prejudice lie? Men of both opinions are creatures liable to prejudice, and where is the strongest temptation? Where the greatest temptation is; there is the probability of finding the most prejudiced men.

I will state the point, and leave every reader to judge for himself, on which side of the question, the danger of prejudice through a selfish inducement arises. The point is this; if all men are saved I am certainly safe; but if part of men are forever miserable, I may be one of the number. Which opinion will selfishness incline a man to take?

BUT it may be said, have not men a proneness to continue in the customs, practices and opinions of their fathers; and is not this a prejudice, in the present instance, against the doctrine of universal salvation?

I ANSWER, men through a respect for the opinions of their fathers, may be prevented from examining; but it is conceived there is no ~~such~~ respect for their fathers, as will make them believe both against their interest and against evidence, when it is set before them. In the present point, we do not retreat from examination—we seek evidence—we call for it—show that the word of God intends this, and we will believe it. I do not know a single universalist, whom I do not think candid enough to own the following. That by far the greatest part of mankind, in the present day, would wish to believe universal salvation, if they could find evidence for it in the holy scriptures. What then doth it signify, to tell of bigotry, prejudice and superstition. Let all parties remember, that all men are liable to prejudice, and instead of fixing the charge on those who differ, examine whether they are not themselves the prejudiced persons; and seriously attend to the subject, that they may find on which side of the question, the danger of prejudice lies.

SEC. 24. I HAVE now taken notice of the principal things mentioned by Dr. H. as arguments for universal salvation. The attentive reader will

observe, that his arguments are few in number, but very frequently repeated and placed in many points of view ; which may to some give them the appearance of a multitude of arguments.— This hath made it necessary for me, in a number of places, also to fall into repetition. Much of his book is an address to the passions, interspersed with certain passages of holy writ, which appear to be his favorite proofs. The following I conceive to be a summary of his scheme. That the gospel is news, mere news, all news, and hath no law in it.—That law and gospel are diametrically opposite.—That these two dispensations of God, oppose each other from beginning to end.—That a God all vengeance and delighting in torment, would have as just a claim to our obedience, founded on the right of property, as a God of rational benevolence. That property according to men's ideas of it in the things of this world, is the ground of moral obligation. That righteousness, sin and guilt, may by the will of God be negotiated, and transfered from one being to another, in the same manner, that the alienable and material properties of this world are between man and man.—That CHRIST became a sinful and guilty being.—That the righteousness of CHRIST actually becomes the righteousness of men.—That CHRIST actually assumed not only human nature, but also the sin and abominable wickedness of human nature.—That CHRIST was eternally punished.—That as all fell in Adam, so in CHRIST, long before they had an existence, a work of sanctification hath been actually going on, in some kind of mysterious, seminal sense, in every individual from the time of the first promise. That regeneration, faith, love and repentance do not imply positive goodness ; but only a less degree of wickedness.—That the specific difference

between sin and holiness, in the regenerate and unregenerate, is only such a kind of difference; as there is between, holiness, wealth and the five senses; that is, not the same thing.—That faith is not necessary to give a title to salvation; but only to make men know they shall be saved.—Hence it follows, that a saving faith consists in believing all men shall be saved; and that the only office of what have been called the christian graces, is to give men peace of mind under the threatnings of the law.—That there is no such thing as fitness for death by a sanctification of the spirit, and that those peculiar distinctions which have been called personal holiness in men, naturally tend to produce pride.—Together with many other sentiments and maxims, which it is conceived subvert holiness, and reduce it to a common moral nature with the corruption of the human heart.

THESE appear to be leading sentiments in Dr. H's scheme, and from many passages both in his introduction, and in the body of his work, he seems to suppose that a period of new light is breaking on the world, and that all men will soon become of his opinion. The following passages show that he wrote with such an apprehension. Page 16. "I am well aware, that such an open
 " advancing step, to pour light into the minds of
 " men; though it is no other, in the nature of
 " it, than what has been many times done, may
 " as in former times, in all probability, be an occasion of great alarm, in the minds of many
 " pious, good people."—"When HE who ruleth
 " the spirits of all men, is determined to make it
 " appear to the world, he always makes the truth
 " press so hard on the human mind as to find
 " vent. Witness the case of Elihu, Jeremiah,
 " Paul and many others. The most of those,

“ whom God has made instruments, to give additional light and guidance to his church and to the world, have felt much reluctance on the part of human nature, and worldly considerations, from Moses to the present day. But almighty God always finds an effectual way to draw out of their souls, whatever he is pleased to pour in with special design for the benefit of mankind.” Page 40. “ There have been remarkable æras, in which something like a flood of light has poured into the world.” Sundry other passages similar to the above may be found; and I make no doubt but the Doctor supposed himself the designed instrument of great enlightening to the church on this subject. Imaginations of this kind are not uncommon. Every age hath produced instances of those, who supposed that uncommon light was poured into their minds, with a special design for the benefit of mankind. While we pass their zeal without crimination; we still suppose their sentiments, must be judged like the sentiments of other men, by such rules as are furnished in nature and revelation. When those pressures of mind to enlighten mankind, which Dr. H. mentions, as in the case of Paul and others, have come from God; he hath generally enabled them to work miracles, or given some extraordinary sign in providence, as a witness that the pressure was from the spirit of truth and holiness.

SEC. 25. IT appears to me, by carefully attending to Dr. H's book, that his notion of the atonement, and a deficient idea of the nature of holiness, were the two principal things which led him into his scheme. His latest idea of the atonement, implying an actual transfer of all the sin and guilt of men to CHRIST; so as to make them his own,

as much as though he had committed the sin personally, I have endeavored to disprove. But it appears from what he says, that previous to this he had an apprehension, which is believed to be erroneous ; and seeing the defect of that led him into his last opinion. His first idea of the atonement, we learn from several places, but particularly from the introduction, where he states the difficulties in his own mind, which finally led him to embrace the sentiment of universal salvation, page 11, speaking of his own preaching, and the number of the saved. " I can very willingly let
" alone the number and the names ; that fits
" easy on my mind. But what shall I do with
" the principles I have advanced, as things re-
" vealed and belonging to every sinner in the
" world ? How can I on these principles, these
" revealed doctrines, invite and command every
" sinner to believe to salvation, and in the name
" of CHRIST too, tell every one, without excep-
" tion, that CHRIST has laid a foundation for
" this universal faith and salvation ; when I be-
" lieve he did, in his death, lay a foundation only
" for a part ; that only a part are given to him,
" and that other foundation can no man lay than
" that which is laid, which is JESUS CHRIST." It appears, the Doctor's previous conception was this. That a part of men were given to CHRIST. That he came and made an atonement for these only. How then is it sincere to invite those for whom he never made an atonement ? Whereas, his conception ought to have been this. A part of men were given to CHRIST.—The atonement he made was as sufficient in its nature for all men, as for these.—It opened such a door for the return of all men, that nothing but their own unholiness can prevent them entering.—The atonement did not remove unholiness either from the

saved or the lost. The obligation to return by repentance doth not arise from the atonement ; but from God's nature, the nature of sin, of men, and their relation to God ; so that it is as much a duty of the finally impenitent to turn to God, as it is of those who do really return. There is as much propriety in telling the disobedient, as there is in telling the obedient to do their duty.—The atonement, at this moment, bears the same relation to the man who will repent and believe a year hence, as it doth to the man who will never believe and repent.—It hath done as much for one as for the other ; and in sight of this atonement, there is the same duty incumbent on both, the immediate duty of repenting and believing ; and of course they are both to be invited and entreated in the same manner. To what then relates the truth, that a particular number are given by the Father to CHRIST, or is it not a truth ? It is a truth, but hath no particular connection with the doctrine of atonement, in the consideration of this subject. All whom the Father hath given to CHRIST he will effectually sanctify ; and the reason he doth not effectually sanctify the remainder of sinners, is not because there is a deficiency in the atonement ; but because the general good requires them to be left, and it is also justice to them to be thus passed by.

IF the Dr. had entertained these ideas of the atonement, he would not have met that difficulty, which he mentions, as a principal cause of turning from his ancient sentiments ; but would have found himself at liberty without any deceit, and even in contemplation that some of them would be lost, still to tell them. *Here is a door open for salvation, if the state of your hearts will permit you to enter. The atonement of CHRIST is as sufficient for all men, as it is for a part. God is using means,*

which have a rational tendency to reconciliation. No objection now remains but that which you find in your own temper. It is reasonable you should love this God, Saviour, law and gospel. Their excellent character and nature, and the relation you bear to them, are the origin of this reasonableness. As I ought to exhort you to all reasonable duties, I may exhort you to receive God, CHRIST and his gospel with love ; and receiving them in this manner is that faith, which will entitle you to salvation. But if you do not receive, you must be lost through the unholiness and unbelief of your own hearts. This is all that a gospel minister hath a right to preach, and this may be said, without that difficulty, which the Dr. represents in his own way.

IF any suppose that CHRIST made an atonement sufficient only for a part of men ; I do not see the propriety, of their exhorting all men to repent through him ; and Dr. H. was right in feeling the difficulty, that arose from his first apprehension of this subject. But there was no need of his going from this, to another extreme ; an actual and applicatory atonement to all men, by means of a transfer of his righteousness to human nature generally. This idea of a transfer, is so contrary to nature, right, and reason, that if it were admitted, it would make more infidels than universalists. A few persons would become universalists ; but is probable that a greater number would be ready to say, this transferring of merit, demerit, righteousness, sin and guilt, is so unnatural and impossible in the present system of being, that on this account, I must reject the whole revelation in which it appears to be a main pillar.

ANOTHER thing which appears to have led the Doctor into his belief, was a defective idea of the nature of holiness. When mens apprehensions of the nature of holiness once become right,

it harmonizes their conceptions of the law and gospel, in all their precepts and doctrines, and the use God makes of them in the government of mankind. The Dr. uses Calvinistic words and phrases, and in sundry of the definitions with which he began, appeared fair to carry himself through a Calvinist; but before his whole system is divulged, it is evident he uses these words, in a sense totally different from what they have been understood by Calvinistic writers. He might with much more truth, have titled his Book, Calvinism overturned, than Calvinism improved. Indeed, I conceive, his opinion of final salvation, to be less dangerous, than some other things he hath advanced. He begins with allowing the total depravity of human nature, and that ~~this~~ depravity consists in enmity against God; but afterwards says, that the cause of sinners enmity against God, is because they think he is their enemy, or in a state of enmity against them. Also, that this depravity began immediately on the promise being made to Adam, to be federally or federally removed; that no man since, hath been half so unholy as total depravity is. It is only therefore, in a relational connection with Adam, that human nature and all men are totally depraved. The depravity began to be removed long before they had an existence. It is not seen how, on this representation, any man since Adam can be charged with such a depravity.

FURTHER, He also speaks of regeneration, and of God's grace communicated to the heart. But what is this? There is no positive goodness, and of course no holiness in it, for all moral goodness is holiness.

FROM these considerations, it appears, that his notions of holiness and unholiness in men, were such as Calvinists must call very deficient.

To confirm this it may be observed ; that he says very little of the agency of the divine spirit, in the great work of mens salvation ; and when he mentions the holy spirit, appears to conceive his influences to be rather restraining than sanctifying. A work on the understanding and conscience, rather than a work on the heart giving a new moral taste and relish, and producing a real conformity to the moral perfections of God. So that I conceive, in order to establish universal salvation, Dr. H. has exploded the essentials of the Calvinistic understanding of the holy Bible, and only retained names and phrases with his own meaning to them. The venerable Calvin, Owen, Hooker, Edwards and others, on whom he frequently calls, as vouchers for the truth of his sentiments, were as different from him in their ideas of depravity, holiness, and the way of a title to salvation ; as they were on the question, whether all men will be saved.

THERE are periods, in which particular doctrines are much the subject of popular inquiry ; and whether all men will be saved, is the inquiry of the present. But many, who are not in the opinion of universal salvation, embrace sentiments, which are as dangerous to themselves personally, as this would be, allowing it to be false. Such are all those, who do not think, there is any depravity in men directly opposite in its nature, to the holiness of God, of his law, and of heaven. Who think there is no higher principle than self-love or selfishness, by which rational minds can be influenced. Who think that regeneration is nothing more, than some such reformation, as men may make from a regard to their own safety ; and not a change in the moral taste of the heart. Who deny the special work of the divine spirit, in awakening and sanctifying men. These sen-

timents are more prevalent than universalism, and very near akin to that, in the effects, they will have upon mens opinion of their own personal state and danger. Those who embrace these sentiments, are by them, fortified against the threatenings of the law.—They will not search their own hearts.—They are not the sick ones who feel the need of a physician.—When conscience accuses they quiet it by some little reformation.—Though they believe that some men will be miserable, not feeling their own hearts, nor knowing their own need of a change of heart; they cannot think that they are themselves the persons. Thus they live as quietly, as unguardedly, as much without self-examination, prayer and thinking of another world; and as much without any preparation for it, as they would do, if they supposed all men going directly to heaven. As I before expressed, Dr. H's representation of unholiness and holiness, are as dangerous by nurturing these notions, as they be by inculcating, the universal, sanctifying power of death. It is principally for this reason, that I followed him in his remarks on regeneration, faith, repentance, and the nature of grace in the soul; and not because I supposed that what he says on these topicks, would be considered as availing arguments, in his principal subject.

JEHOVAH is a holy God, and heaven is a holy place. If the gates of heaven were thrown open to all the universe of creatures, and an invitation made to enter; none could abide the holy presence, or wish to remain in it, but those whose hearts delight in holiness. Holiness in creatures is like to the holiness of Deity. It is a benevolence, which is opposed to selfishness, and makes the general good and glory its object of supreme delight. Neither will the nature of heavenly hap-

piness alter, for it is unchangeable, as the nature of the God who forms it. Why then shall we try to form these unavailing hopes of heaven, which are not founded, in the thorough sanctification of our own hearts? Why shall we think lightly of a holy spirit, and his divine work on the heart? Or amuse ourselves with grace from God, when we do not find its present effects, assimilating our disposition to the temper which appeared to be in CHRIST, and to the scriptural representations of praise and worship, with which heaven is perpetually filled.

I HAVE now finished my proposed remarks on Dr. H's publication, and have endeavoured not to misrepresent him. I supposed, that justice to the truth, required of me to remark as freely on his sentiments, as though he had not been my particular friend in life.

LET him who reads, remember that God is the supreme judge of men and of truth; and endeavour to obtain a very real sense of that eternity, into which all the living will very soon be removed.

PART IV.

A serious Address to the reader on the subject of future punishment.

THE subject on which I address you is of infinite importance. To lose eternal happiness and suffer eternal misery, is an evil which surpasses all description.—If there be those who are forever miserable, their existence will be an eternal evil to themselves; and the misery will doubtless exceed in degree any thing that is now conceived. The progressive improvement of the mind in knowledge, is a sufficient proof that the degree to which that misery shall arise, will exceed present apprehension; as eternity does time. Such is the nature of the human mind, that it admits a constant increase of happiness or misery, and to what a great degree of each, will an eternal increase arrive! This is one consideration, that will swell above all account, the happiness or misery of creatures who have an eternal duration of existence. It must be a growing happiness or a growing misery. We can follow it in imagination, until we are astonished by the quantity; but are no nearer to the true amount than when we began the estimate.

THROUGH this eternity we are all to exist, and the question is, whether it will be a happy or a miserable one? If it be happy the happiness will be our own; or if it be miserable the misery will be our own, and when it overtakes us cannot be escaped by any possible means. Certainly we

ought to dwell on this idea until our minds are deeply affected with it. He must be partially delirious who places such an interest as this, at the smallest risk. If there be but one chance in a million of our falling into a miserable eternity, and there be any means by which that chance may be lessened, he is an infatuated man who doth not attend to them. What is the longest life, ever enjoyed by a mortal, compared with the endless duration that is to follow? If a whole life of the most extreme misery, were the means by which we might avoid one chance in a million of being eternally miserable, wisdom would choose the present, to avoid the future; but that good God in whose hands we are, does not require present distress, to avoid future misery. Wisdom's ways are pleasantness and her paths are peace, as much for this life, as they be for the life to come. True religion which secures a blessed eternity, secures also the greatest happiness in this world; but it is to be obtained only by believing the truth, and performing the duties enjoined in God's word. To have the pleasures of religion in either world, we must be religious. It is the greatest absurdity, to think that a life spent in sin, will end in the happiness of a holy and religious life. Expecting any thing of this kind; is expecting against the course of nature, as much as it is against what we conceive to be the predictions of God's word.

SEC. 2. THE following questions are proposed with candid feelings, and ought to be considered with candour and seriousness by every reader; for every reader is as much interested in them as the writer is.

DOETH not the present desire to believe, if possible, the final salvation of all men, arise in a great measure from a fear of punishment? Is not the eager attempt to seek evidence against the doc-

trine of future misery, made with a design to quiet conscience, and to render the pleasures of the present world reconcileable with future safety? Can those who believe, or try to believe in universal salvation, solemnly place themselves before God, and say, my motive for seeking evidence of this doctrine is more to promote thy glory, than it is to make my own conscience easy in a state which I know to be dangerous, unless all men are saved. Or would they, if they knew their own state to be perfectly safe, be so eager to give much praise to God for saving all men; before the event has proved that he requires any such praise to himself? I charge no man with being moved by such motives as are here intimated; and am sensible that all have a perfect right to form an opinion for themselves; but still in a question circumstanced as the present is, we ought all to search our own hearts, and find whether our passions, our fears, and that love of sin which is natural to all men, do not prejudice us and make that appear to be evidence which is no evidence; and that appear to be rational, and promotive of divine glory, which would tarnish the holiness of his government.

SEC. 3. BEFORE any man decides positively against a doctrine, which hath been the general opinion of the church, and of innumerable good men who have had the scriptures in their hands and have searched them diligently; he ought to make deep inquiry into the state of his own heart—into his motives for differing from the vast numbers who have judged before him—into the nature of his fears—into his love or dislike of that scheme of doctrine, which is most intimately connected with the doctrine of eternal misery.

THE man, who suddenly and positively judges, different from the opinion of thousands who have

gone before him, persons, who in many respects, have had better advantages for judging than he has himself, discovers the rashness of prejudice.

I AM sensible there is a progress in the opening of truth—that new truths are discovered—and errors both of sentiment and practice detected; but it must also be allowed, there are new errors, and old errors often come forward in a new dress; and no wise man will suddenly and without very weighty evidence discard what has been long thought to be truth, and important to be known, for human happiness. Though we are not to call any man master in respect of opinions, or build our faith upon the judgment of others; there is still a deference due to what hath been the general opinion of the deliberate, studious and pious, for thousands of years.

AN infallible church on the one hand; and on the other, a total disrespect to the opinions of great and good men; are two extremes equally dangerous, and equally forbidden by common sense. It is a well known fact, that the general opinion of the christian world, with an open Bible before them, for nearly two thousand years, has affirmed the doctrine of eternal misery. There have been only some solitary instances, in comparison with the whole of men, who have doubted it. These, seemed to be permitted by providence, as a means of stirring up inquiry; and inquiry hath always ended in giving more clear conviction to mankind in general, that there will be future and eternal misery. I do not mention these facts as a proof of the doctrine, but only to show that it is unwise to reject without great deliberation, what hath been so long, and so generally received as truth.

SEC. 4. I KNOW it is said by some, that the clergy and many others are interested in establish-

ing this truth, and that by keeping alive the fears of mankind, their craft is supported.

THIS is the same outcry that hath been in the mouth of infidelity from the beginning. It is an easy cry to make, and serves an admirable purpose for those who have much voice, and little argument. The writer with respect to himself, can hear this with the utmost indifference; and no one is fit to minister in CHRIST's service, who cannot hear it without any emotion except it be that of pity. The only reply that he wishes to make to such an insinuation, is this. That it shows in those who make it, a very great ignorance of human nature, and of the means by which a priesthood, may promote their own temporal interest and pleasure in the world.

So long as natural conscience is in the human mind, there will be an order of men, devoted to the study and instruction of that, which is called religion. We find it in all places, in all nations, in all schemes of religion, even the universalists themselves pursue the same track.—This shows, that the christian institution of public teachers is consonant to the nature of society, and a thing which the common sense of mankind deems to be for public benefit. It is not the preaching of eternal misery, but common feeling and natural conscience which preserves a priesthood, and enforces this law of CHRIST in the christian world. Were all of the sacred profession to be at once put into their graves, men would instantly make a race of successors; and it will continue to be so, while there is a natural conscience in the human mind. Those who think there will be a time, when the priesthood will be abolished; with all the wisdom and philosophy which they boast of possessing, show a most extreme ignorance of human nature. Let irreligion prevail, ten times more

than ever it yet hath, the consequence would not be the abolition of a priesthood ; but the introduction of one so corrupt as to be worse than none. It is this which the church fears, and not the abolition of public teachers. So far as the priesthood wish to promote their own temporal interest and pleasure, their temptation is to hide the awful and sin reproving doctrines of God's word, and not to overteach them. All who have been conversant in the business of a minister's life, know that the worldly temptation, is to teach things too smooth, and too complying with the notions of a sinful world ; and not the things that are too terrifying. If the priesthood consulted their own temporal interest or pleasure, they would cover all those sin restraining truths, and soothe human vice ; and this would be the direct way to answer purposes that are merely worldly. Through the power of natural conscience, few men dare or ever will dare, to live without something which they esteem the visibility of religion—they choose a clergyman to commend their last hours to God—to commit their dust to the earth, and as a kind of refuge, to whom they may fly when the terrifying providences of God awake up their consciences. The man who will do these things, and at the same time flatter them in an easy and prayerless life, has a much fairer opportunity to serve his own worldly ends and interests ; than others have, who pursue the opposite course. So great is the temptation of the priesthood to prophesy smooth things, and suffer mens consciences to lie at ease ; that considering the corrupt nature which they possess in common with their brethren, it is strange they are so faithful as they be ; and it proves the mighty power of God ; who, though he has sinful men to serve him as instruments, will cause his truth to be spoken. It really shows a great

ignorance of human nature, to pretend that it is priestcraft which keeps alive the doctrine of eternal misery ; and those who are thoroughly acquainted with the nature and feelings of men, whether they be of the priesthood or not, will never pay any regard to such an insinuation.

SEC. 5. WHEN men search the scriptures to obtain evidence of the final salvation of all, it implies that the scriptures are sufficient to determine the point ; and that the truth of this subject is there contained, if we can but discover it. I therefore ask ; Is it not incredible to suppose, that almost the whole christian world, with the bible in their hands, should have been mistaken in their understanding of this point, and that the truth was reserved for the discovery of men at this late day ? The great design of the scriptures is to teach salvation, with the way and means of giving it to sinners ; and when this is the great object for which the holy scriptures were written, can it be supposed, they are so written as never to give a general apprehension that all men will be saved, but quite the contrary ? God is certainly able to express the truth, so that it would be generally understood ; it has been generally understood ; but in a manner totally different from the universalist faith.

How comes this to happen ? Has God expressed his word with ambiguity ? How has the great truth, which he meant to express, that all men will be saved, been almost universally overlooked, until this favored period ? Has there been any new guide to an understanding of the scripture ? Did God mean that the world should be in the dark until now ? Are the men who have made the discovery people of more piety, more prayerful, of more holiness in their lives, greater partakers of the directing influences of the spirit ? more

close and painful and learned examiners of the bible, than fifty generations of our fathers have been? No such thing appears with respect to the present character of men of any party; nor is it credible that a book coming from God, on purpose to teach salvation, should be so expressed, as that only one in a hundred thousand understand it aright, and all others understand it directly the reverse.

MUCH has been, and much may justly be said concerning a progressive increase of knowledge in the world and in the church; but what is said on this subject, ought to be said wisely. By an increase of knowledge; the consistency, the harmony and the glory of the gospel, and of the divine government will doubtless be rescued from misconception; long received truths will be better explained and reconciled; and the agreement between nature, providence, reason, and divine revelation will be discovered; but we have no reason to suppose, that any essential truth of the gospel, or of the divine government of rational beings has been generally hid. None but novices in sacred science can think this is the case. The very general agreement of mankind, that a great number of men will be eternally lost, is an evidence that the thing is plainly revealed in scripture.

It is common for persons, who think they have made a discovery from the scriptures, contrary to general opinion; to suppose a period of new and great light is commencing, and that they and their coadjutors in sentiment are destined to illuminate the globe, and set mankind free from the shackles of error and fear.—A thousand such expectations have failed.—The enthusiasm of infidelity has burnt down to the snuff and expired, as often as the enthusiasm of fanatical believers.

—And it will appear after all, that great and essential truths have been long known, and that men have ever had evidence for supposing, there will be eternal misery in the universe. The confidence of a few who think contrary, may be much sooner suspected, than either the perspicuity of the scriptures, or the common sense of millions of men, who have examined into this subject with much prayer, and great apparent honesty and goodness of heart.

SEC. 6. SUFFER me, in the next place, to assure those who are making themselves easy in the doctrine of the salvation of all men; that this doctrine will not give them peace in death or enable them to face it with boldness. Many have an idea, that if they can find evidence of this doctrine, it will enable them to meet any event with calmness; even death itself; but this is a great mistake. And if those in this belief die in peace, their peace is owing to some other cause beside their singular belief in this matter. It is not in the power of any speculative opinion to make men die happily. The christian is not made happy in death, solely by the doctrines which he speculatively believes; or by a doctrinal hope of being in a safe state. That which enables a christian to be happy in death, is an approving conscience, and his present enjoyment of a holy God and of the truth. Speculative opinions may make men easy in scenes of worldly quietness, and when there are no worldly evils near them; but mere opinion is a miserable supporter under trials, or when danger looks us in the face. Suppose a person on his death bed, and expecting eternity to open on him every moment. Suppose, in this situation he has a lively view of the holiness of the divine nature, the infinite rectitude of JEHOVAH,

of his government, of his law, and the moral purity of that heaven to which good people go. In this state let his conscience be awakened to see himself—to compare himself with a holy God—a holy commandment—and the spotless holiness of those pure creatures who surround the throne of God. When he fears death, tell him all men will be saved, or suppose he is a person who has been in that opinion ; it will not remove his fear. Tell him God has promised it, and read to him the supposed promise. Neither will this make him happy. Conscience within tells him that he is base—that his temper is bad—he feels that he ought to be condemned and to be punished. This inward conviction will be higher evidence there is danger, than he ever can have that there is any promise from God all men shall be saved. When his own conscience so pointedly condemns him, he cannot suppose that a God of infinite reason and holiness will approve. Or even go so far as to suppose, that contrary to the conviction of his own conscience, God should approve him while he condemns himself. Still this will not make a heaven. There can be no heaven without an approving conscience. All other ingredients, without this, will not make one. His condemning conscience within him, is a gnawing worm, that will gnaw eternally unless removed by such righteousness and holiness of heart as purifies the conscience. Conscience is not the opinion, which we have of the judgment that God will make concerning us ; but is our own judgment concerning ourselves. One who has never been told that God makes any judgment, may still have an accusing conscience arising from a knowledge of the evil nature of his temper and actions. The speculative doctrine of the salvation of all men, can never therefore of itself give firmness

in death ; because it cannot give a good conscience. It is on this account, that so many who live securely with some kind of reliance on this opinion, die in fear.

SEC. 7. BUT it may be enquired, is it not the promise of GOD's grace through JESUS CHRIST, on which the christian dies triumphantly, and can he thus die without a promise ? It is allowed the promise is one thing necessary for a happy death ; but it is far from being the only thing. A purified conscience or consciousness of sanctification begun is as necessary as the promise. If the dying christian hath not some knowledge of his own sanctification ; if his own conscience doth not bear a witness of some holy dispositions and graces in him, he cannot have evidence of forgiveness. His sanctification is his only evidence of a right to the promises. When he feels in himself a beginning holiness, wrought by the power of GOD's spirit, it enables him to rely on divine grace for the forgiveness of past sins, and the removal of present imperfection ; but if he feels no present efficacious help from the gospel, it must be difficult for him firmly to rely on future deliverance.

SEC. 8. FROM what has been said, it appears that it is not in the nature or power of a simple promise, and a speculative knowledge of it, to give happiness. The foundation of happiness and misery are laid in the mind itself. It is not the threatnings of the law without sin which make the sinner miserable ; but his own temper. Neither is it the gospel promises without holiness, which make a christian happy. Suppose all threatnings of the law to be repealed, and the denunciation of an eternal hell to be taken away ; this would not make the sinners of this world happy beings. The sin that is in them makes them

wretched—envy frets them—enmity bites them—an empty heart solicits them—unfulfilled expectations disappoint them—and a condemning conscience burns up all peace, and leaves only the bitter ashes of remorse.—This condemning conscience does not arise from the threatnings of the law, but from their own knowledge of the nature and fitness of things, and the relations of society. Some seem to have a very mistaken idea, that if they can fly away from all legal threatnings, and take refuge in a gospel promising salvation to all men, they have gained the point they wish; but this is wholly mistake. A threatening law cannot be a source of misery to any creature, unless he hath sin. Neither can a promising gospel, make the creature happy without holiness.

WE hence see it was not possible, that salvation should be brought forward by the wisdom and goodness of God, upon any other scheme than that of a heart renewed and sanctified by his spirit. The original nature of things, of minds and of rational society, have connected holiness and happiness—sin and misery. This nature of things is to continue through eternity, and God did not mean to change it by a gospel of grace. He did not mean to alter and accommodate the nature of things to the reign of sin; but through grace by JESUS to forgive the guilt of all past sins, to those who should be renewed and made holy by the same grace. There is no possible way of removing the misery of a sinful being, but by removing his sin, or annihilating his existence.

SEC. 9. ON this ground stands the gospel of JESUS CHRIST. The law condemns sinners; but it is their own sin and not the law which makes them miserable. The gospel begins their deliverance from misery in a renewal by the holy spirit. The first efficacious thing, which the gos-

pel does for sinners is to sanctify them. I say the first efficacious thing; for all the doctrinal knowledge—all the means used with men under the gospel dispensation—and all that God has been doing from eternity, in this great design of grace, is not efficacious to give peace and remove guilt; or in other words to make a heaven in the soul; until a renovation of the heart takes place. This quenches that hell, which already burns in the sinful mind, and will continue to burn without a restored conformity to God and his law. If the sinner's misery consisted only in an apprehension of eternal punishment, God might remove it by saying he would never inflict the penalty; but such an apprehension, even if we make the most of it, is but a circumstance of misery, and not the essential part of it. The essential part of it, is the unchangeable effects of sin arising in the mind, the first moment it begins to be unholy, and which will continue so long as it remains unholy. What additional punishment God may use, beyond that arising from the nature of sin with which we are now acquainted; it is not for us to say. The scripture plainly intimates there will be some additional judgments; but if there be none such, the sources of misery now open, are sufficient to make a state of misery beyond what we are able at present to comprehend, so that it will forever appear sin punishes itself.—On the other hand, CHRIST said to his people, the kingdom of heaven is within you, and this is the kingdom of happiness. The sources of heavenly happiness are opened in the soul, the first moment of its renovation to holiness. An increase of holiness will make a more blessed heaven, than any saint on earth did ever yet imagine.

SEC. 10. ON these ideas, what doth the believer of the salvation of all men gain for himself

by his new espoused doctrine? Has he removed himself one step away from misery, and towards blessedness? Though his belief may have swept away, in his opinion, the threatening penalties of the law, which used to arise and frighten him in the hour of sin; has it swept away the corruption of his heart, which was his real misery? Has it made him resemble a holy God, and love a holy law, which are the sources of heavenly happiness? Has it altered his nature in any respect; and is he not as sinful, as miserable as ever he was? Has he not yet to go through the same process, the same means, the same departure from sin, the same abhorrence and loathing of sin; that he must experience if he still supposed some sinners would be eternally miserable? Is salvation made an easier business than it was before? Does he find it more easy to resist temptation? Are his appetites better governed? Have his sinful passions ceased? Does he find himself, walking more like the example of CHRIST, meek, holy, heavenly, undefiled by the world and separate from sinners? No! In none of these things is he changed by his new faith; but is the same man, the same sinful man, and consequently the same miserable man. In short his doctrinal belief is a thing which has no operation in his own sanctification, and does not make it more easy to resist any sin, or perform any duty. It does not make sin any more reasonable, nor reconcile the judge of the universe to it. It does not break the eternal, the unchangeable connection between sin and misery. The only alteration in his own case, by his new doctrine, is this. He would formerly say, I am now miserable and do not know but I shall be so eternally. But he would now say; though misery is yet upon me; I expect hereafter to be freed from it.

SEC. II. HERE an important question arises. Does this certain expectation of being hereafter freed from misery, give men any advantage in escaping it ; and does not the opinion, as human nature is constituted, rather tend to fix them in that sin which is the real cause of their misery ?

IN determining this question, it must be kept in view, that all misery is the effect of sin and made by it, and that we are miserable so far and so long as we are sinful.—Therefore the same things, and only those things that assist us in escaping sin, will assist us in escaping misery ; and then the question comes to this.—Does the certain expectation of being hereafter freed from misery, give us any assistance in escaping sin.—I think we need not pause a moment to answer this question. There is no truth or fact better known than this, that a fear of punishment is so far from promoting crimes, it is one of the best means of preventing them. It would be a hard thing to convince the civil government of any state in the world, or the common sense of mankind, that to remove the fear of punishment would prevent those sins which the laws of men forbid. A fear of punishment is one of the most certain restraints on a sinful temper. I am fully sensible, a holy obedience must arise from higher motives than a fear of punishment. But it is true that a fear of punishment restrains the excess of sin, makes men serious and considerate, and puts them upon the use of such means, as God is often pleased to accompany with his sanctifying grace. Remove a fear of punishment, and sin becomes excessive—depravity matures rapidly—the passions and appetites of corrupt nature flame out without a check—men forget God through amusement and temptation, and forgetting him, they cannot serve him. Forgetting him they abound

in vice, and it is more difficult to escape those sins, from which misery necessarily springs. Human nature is such in this world, and daily experience evinces it, that the certain expectation of there being no punishment for sinners in the world to come, promotes corruption instead of giving any assistance in escaping it. So that the certain expectation of all men being happy hereafter, is so far from giving any assistance in leaving sin, that considering human nature as it is, it increases the difficulty. The very persons who rejoice in this new discovery, must own one of these two things ; either they expect to be made happy and saved in their sins ; or the salvation they expect, and of which they profess to be certain, is made more difficult by their knowledge, than it would have been by their ignorance ; and for this plain reason, their belief of the salvation of all men, has removed one of those means, by which sin the inseparable cause and companion of misery is prevented.

SEC. 12. Suppose it should be answered ; we have no expectation of being saved in our sins, and those who expect the salvation of all men, believe as much as any others do, the need of sanctification in order for salvation. To this I reply. If this be the case, what still have you gained by this new belief, and how is salvation placed more within your reach than it was before ? If you suppose a renewal of your hearts, a sanctification of your whole mind, and a departure from all sin, to be the necessary means of salvation ; this is all which those who differ from you require. To these conditions we fully agree salvation is promised. On our ideas of the gospel, when you have attained this, you are safe from eternal misery ; and on your own ideas you are miserable until this is attained. So that your

new faith has not made the way of salvation any easier than before ; sin is as contrary to your happiness as ever it was —there is no alteration in duty, and you have only attained to a dry speculation which gives you no assistance in practice, and leaves the work of salvation as hard and difficult for sinners as it was before. On every view of this scheme of belief, nothing is gained by it in removing men from misery and bringing them to happiness.

SEC. 13. By tracing the subject we have come to the following conclusions.—That a mere speculative belief of the salvation of all men will never enable any one to die in peace.—That it cannot purify the conscience, without which no creature can be happy.—That sanctification must go with the promise to produce happiness ; and a knowledge of the nature and effects of his own initial sanctification, is what comforts the christian, and assures him the gospel hath any safety for sinners.—That the happiness of salvation grows out of the holiness of salvation, and can be made in no other way.—That the continuation of sin is the continuation of misery, and must always be so.—That the belief of universal salvation can give no assistance in escaping sin.—And consequently, that if it were true it would give no assistance to any man in making his calling and election sure.—Also, if a fear of punishment tends to restrain crimes, the discovery, if it were true, would be a dangerous one. It then becomes us to make the following inquiry ; whether a love of sin and fear of its consequences be not a principal thing, which makes the doctrine so pleasing ? I do not mean in this inquiry to cast any reflection on those who profess a belief of such an event, for it would undoubtedly be as pleasing to millions of others as it is to them. While all men hate misery they

naturally love that sin which is the cause of misery. A fear of misery is a principal restraint on those who are not gracious. The threatenings of the law harass them, and when their hands are stretched out to pluck the forbidden fruit, conscience whispers see thou touch it not, lest thou be forever miserable. This inward controversy between a love of sin and a fear of misery is one cause of unhappiness. And when men hear a proposition for the salvation of all, it delusively seems to them as though they have now found a way to reconcile that sin which they love, with the safety which they wish. Their feelings will naturally be these. "I am now relieved from my
" fear of punishment. The sweetness of a world-
" ly life, was constantly mared by my apprehensions of some future ill. I was called upon
" to live for eternity ; but since I find that my
" eternity is safe, I may now live wholly for
" time. I was afraid my unholy heart would
" prove dangerous, by cutting me off from happiness in another life ; but since I find future
" happiness to be secure, this unholiness appears
" dangerous to me no longer."—If there be in the human heart a natural love of sin and dread of misery, these must be the feelings of men in consequence of disbelieving future misery.—It is natural it should be so, and nature will take its course.—All errors are not equally dangerous in their practical effects. Those who oppose the doctrine of universal salvation, suppose it to be one of the most dangerous which was ever broached, both to the happiness of society in this world, and to the final salvation of sinners.—That it removes a principal restraint from a sinful world—opens the flood gates of vice—and leads unpardoned sinners to neglect the use of those means, which God hath instituted to instruct us, and which he is pleased to accompany with the renewing and sanctifying influences of his spirit.

SEC. 14. To bring the matter to a trial by our own consciences, whether a love of sin and fear of its consequences, be not a principal thing which makes this doctrine so pleasing, I will describe two methods of preaching it, with their probable effects on the minds of men.

THE first method is this. The time should be spent in describing "the amazing love of God" in giving his son to redeem sinners.—The love "of CHRIST in dying for all men.—That every son of Adam, in consequence of his death, is delivered from the penalties of the law.—That glory, and nothing but glory awaits every creature.—That we shall all come to higher glory, at death, than if we had never sinned.—That as sin abounds, so grace will much more abound.—That nothing is to be feared after death, and God will take care when we leave this world, we be blessed enough." Yea, suppose the preacher in a moment of enthusiastic universalism should break upon his auditory, with the pleasing news, "they had no sins—that CHRIST had taken them all upon himself—atoned for them all—and that if sin is to be considered as belonging to any one, it is to the Son of God."—What would the probable effects of such preaching as this be upon a sinful world, for it is to a sinful world, preachers of every denomination have to speak.—If men could bring their own consciences to believe the doctrine; if they could, in the face of plain declarations in the holy bible, think the preacher was right, and a safe guide; we might expect a crowded, an applauding auditory; and every man would leave his seat delighted, because he had heard good things concerning himself. Should these hearers, go from their religious service into a scene of temptation, the victory over them would be easy. After the enemy of souls had

thrown out his bait, he would need only repeat the sermon to make men swallow it.

OR suppose, the following method of preaching this doctrine should be adopted. “ Though
“ you are all to go to heaven in the end, remem-
“ ber there is a mighty and a most holy God.—
“ Though he has suffered you to rebel against
“ him, he will through his powerful grace in JE-
“ SUS CHRIST, make you mourn bitterly for the
“ rebellion in which you now are engaged. But
“ while I tell you, that you are all to go to heav-
“ en; be assured the temper which is now in you
“ is entirely contrary to heaven.—You are sin-
“ ners by nature. You have joined with satan
“ the great enemy of God. Those sinful prac-
“ tices in which you live, your love of the world
“ the flesh and its lusts, your want of love to
“ God, and the pure, spiritual duties of a holy
“ life, are highly displeasing to the LORD. And
“ though he intends by his power and grace to
“ save you in the end, and thereby bring great
“ glory to himself, it is certain he is now oppos-
“ ed to your whole temper. He abhors your
“ sins, and is angry with you every day. There
“ is no excuse for your present temper and vices.
“ —That taste, by which you relish them now,
“ is most unreasonable, and all good beings in
“ the universe, though they wish you well, abhor
“ your dispositions. It is just you should be pun-
“ ished, now and forever. Though we hope
“ better things of you in some period of eternity
“ to come, nothing can be said as yet, but that
“ you are of your father the devil, and you de-
“ light to be like him. According to your ca-
“ pacities, you are as odious and wicked as he
“ is. It is your duty to become of another char-
“ acter, and wholly leave the sins you now love.
“ Though we expect in future, through the pow-
“ er of God to call you brethren in CHRIST JE-

“ *sus*, we cannot call you so now.—Turn from
“ all your sins which are very many, and very
“ great.—Mourn, mourn bitterly for them.—
“ Confess you have acted a vile and ungrateful
“ part, against the God who made you, and the
“ Saviour who has died to bring you to heaven.
“ Love God, think of him, and meditate upon
“ his law.—Take much pains in searching out
“ the corruption of your own hearts.—Spend
“ much time in reading God’s word and medita-
“ ting upon the holy life of *Jasus*.—Learn to
“ view the world, its sins, its interests, its lusts
“ and its amusements, as you will view them
“ when you come to judgment and to heaven ;
“ and hate sin from this moment forward, as much
“ as the Son of God hated it when he died on
“ the cross to banish it from the universe. Be-
“ take yourselves to your closets, spend much
“ time in prayer, and live in all respects in that
“ self-denying manner *CHRIST* did, when he
“ came to be your example.

THIS is a specimen of the second method of preaching universalism. And I now appeal to the conscience of some of those, who have received the doctrine, and to an innumerable number of others who wish to receive it but dare not ; whether this last method would be agreeable to them.—I presume that many have frankness enough to own, this last method would be as disagreeable as the common manner of those who are opposers of the doctrine. The reason is plain enough.—The first specimen which I offered, leaves mens sinful and guilty character out of sight.—It does not open to them the plague of their own hearts, alarm their consciences, call them to behold a sin hating God, or to forsake their sins. It calls them to look on glory and blessedness, tells them these belong to all of you, and overlooks that holiness and repentance which

are the only means by which men can come to blessedness; and thus soothes them in a sinful and easy life. A man may be a hearer of the first specimen his whole life, and never feel reprov'd; or led to look on the odiousness of his sinful character and the repentance and reformation which prepare for heaven. But by the second specimen of universalism, a bad heart is charged on men; God's holiness and the holiness of heaven is asserted; the baseness of human nature, and our need of a total change are asserted. The necessity of an immediate forsaking of every sin, and performing all religious duty is declared. The hearer's conscience is brought to condemn himself, and to feel the necessity of parting with the sin which he loves; and if he be an unsanctified hearer, tho' eternal salvation be promised, he does not want the promise on such conditions. Here the truth of this business comes out. The human heart is very deceitful. We often think we are honest inquirers, when an unobserved desire to unite ultimate safety with the sin which we love, or to delay religion, are at the bottom of our opinions. In all such cases, a love of sin and dread of its consequences are the cause of mens endeavors to make this doctrine a true one; and while they think benevolence to men, and a desire of glorifying God is their sole motive, a selfish love of their own sin is the real cause.

PERHAPS some, who suppose holiness is necessary for salvation, may be biased by a present love of sin, through the desire of delaying a religious life. When they know that they must be holy to enjoy heaven, they wish not yet to commence a life of strict religion. But if some men are not saved, one day's delay may be infinitely dangerous to them. Here there is a strong temptation to receive the doctrine, if possible, that they may quietly neglect that life of strict religion, which their

own consciences know to be proper, and the real preparation for glory to come. Considering the bias men have to sin; their unwillingness to part with it; and the trouble and apprehension of future misery gives them; it is really strange, that after all the pains which are taken to disseminate this doctrine, and all the pains men take to convince themselves of its truth, there are not more converts to it than we find; and this circumstance proves there is glaring testimony to the contrary, in the holy scriptures.

THAT method of preaching the gospel, will be disagreeable to many, which opens the fountain of iniquity in the heart, and declares the Lord a just and glorious God in punishing it, and the necessity and wisdom of immediately leaving all sin and becoming holy as God is holy. This is the thing, with which corrupt human nature contends, and even the doctrine of universal salvation, might be so preached, that a vast proportion of mankind would not wish to hear it. When the preacher gives such a faithful description of the nature of sin and the need of leaving it, that the hearer through the accusations of conscience, feels more unhappy by contemplating his own guilty self, than he is pleased with thinking he shall be a very great and happy being, in some distant period of futurity; then he will condemn the preacher as being too rigid in his opinions, and whether he declare the salvation of all men, or the contrary, his ministration will become disagreeable. Of whatever denomination among christians a man be, he is not worthy to be a preacher of the gospel of God; unless he can patiently take on himself, that odium which he knows to come from such a cause, and calmly abide all the consequences, as a wise God may suffer them to take place.

SEC. 15. PERHAPS some will say, though we are now unholy we really take delight in medita-

ting on a holy salvation to come.—But suffer me to inquire, whether such a state of the heart, be not impossible; and I think there is no difficulty in making it appear to be so. Doubtless those, who say, they are pleased with the thought of escaping misery and being forever happy are sincere; for they may be pleased with this from the principles of sin; but they are not pleased with a holy salvation. A holy salvation consists in loving God for all that he is in himself.—In loving his law—in loving our neighbour as ourselves—and in loathing ourselves for all the evil things we have ever done.

CAN any man, when he looks upon his neighbour and hates him, honestly say, I now hate this man most sincerely and am determined to do him all the hurt in my power; but I rejoice in the doctrine of universal salvation, because it assures me, that a short time hence, I shall love him as I do myself, and do him all possible good.

I NOW love this vice, and am determined to continue in it for the sake of my love to it; but I rejoice in the doctrine of universal salvation, because it assures me, in a very short time I shall hate and detest it with my whole heart.

I NOW love this sin and cannot bear to be parted from it; but I triumph in the doctrine of universal salvation, for it assures me, I shall in a short time, look back with detestation upon what I am doing, and loathe myself that I have done it.

I CANNOT now bear to behold God, because his pure nature is contrary to my heart; at the same time, I delight in the doctrine of universal salvation, because it assures me I shall soon hate every thing that is now in my heart, look upon a holy God with delight, and devote myself both in body and spirit to his service.

ARE not these things contradictions? Can they be found in the heart together? We therefore

conclude, that when unholy persons rejoice so much in the idea of the salvation of all men, it is not because they are delighted with the thought of universal holiness; but they conceive the doctrine as making sin more safe, and its consequences less dreadful than have been supposed.

I MAY further add in this place, that no unholy person wishes for such a heaven as the scriptures promise. The heaven which God has promised, is the completion of a holy temper and holy enjoyments; and I think it is very inconsistent to suppose, when men cannot bear the little beginning of heaven, there is in a holy life in this world, that they should at the same time wish the infinite fulness of it. When those who are now unholy, think they really intend to be holy in some future time, it is one of the delusions of a corrupt heart. That they intend and wish something we know; but to be holy is not the thing which they intend. They intend to avoid misery—they may intend to make some visible alterations in their conduct—they intend, when they come to heaven, to conform as well as they can, on their own principles, to the nature of the place; but they do not intend to love that which they now dislike. The notion of an unholy heaven of perfect happiness, is so inconsistent with nature as well as with revelation, that few will own they have any such apprehension, lest it should make them ridiculous; still their hearts would choose such a heaven, if they could be freed from the fear of punishment.

ONE very good way of trying our own hearts on this subject, is to examine what our ideas of heaven are. What do you mean by heaven? Do you mean any thing more by heaven and salvation than freedom from misery and the possession of happiness? Which is the most pleasing to us, in contemplation of universal salvation; either this,

that there will be no more sin and all will be holy, or that there will be no more misery? The scriptural heaven is described as a place, state, and condition of most perfect holiness. Every object and event will bring a holy God into view. To see him continually, and in every thing, will be the blessedness of the place; and to praise, worship, and adore him will be the employment. Is it in contemplation of this state—all devotedness to God—all obedience to a most holy law—all self-abasement and humility—all consecration to divine glory and the public good, that the doctrine of universal salvation appears so pleasing? The scriptures give no representation of heaven different from this, and if we cannot meditate with delight on such a state, and feel as though the blessedness of heaven consisted in its holiness; it is evidence that a love of sin, is the ground of joy in the doctrine.

SEC. 16. I have no doubt that a part of those who think all men will be saved, believe the holy scripture; still some who call themselves universalists, often express themselves in the following manner: “If I believed the scriptures taught the doctrine of eternal punishment, I never could receive them as the word of God. I once disbelieved the scriptures, but since I find the salvation of all men promised, I can freely receive them as the word of God.” Is it not also common to find many, who allow the scriptures to be in part the word of God, and in other parts incredible. What is this, but to set up reason as a more sure guide than revelation? Can revelation be any guide of faith and practice, if all the men of this world, may set aside its divine authority, when not conformable to their taste, and to their notions of the best way to govern a universe? Is it supposeable after God had given a revelation, that he would suffer it to be spurious.

ly intermixed with the opinions of men ? In such a case, the intermixture would wholly defeat the whole end of revelation, as we could not tell which is from God, and which from human corruption. Or do those persons, who suppose that part of the holy scriptures is true, and part spurious, conceive they are capable of deciding for mankind ? What evidence can they give us that they are able for the task ? There is an evident likeness between those who call themselves universalists of this kind, and infidels. One class are disbelievers, depending on reason alone ; and the other are disbelievers in a new dress, with a mixed dependence on reason and revelation ; but allowing to reason the sovereign prerogative of determining what it is fit God should reveal and do. The leading feature of likeness between infidelity and this kind of universalism, is highly worthy of notice, and is really such an attack on divine revelation, as when carried to its whole length will banish christianity out of the world. Doubtless many who believe the scriptures, have been amused, hoping to find this sentiment in them ; but they ought to be warned on what dangerous ground they are walking ; and how easy it will be to slide into the most gross infidelity. Thousands have travelled the road, who began only in doubting the plainly revealed doctrine, of eternal misery for the impenitent ; and ended in disbelieving the whole scripture of God. There is no medium between believing the whole scripture and rejecting the whole. God has all power and can direct events as he pleases. Is it supposeable, he would give us a revelation attested by the most remarkable signs from heaven, and command us to believe and obey it ; and at the same time, suffer a spurious intermixture to be incorporated with his own word, and handed down to future generations ? Either this, which is incredible, must be

the case; or we are under obligation to receive the whole Bible as an authoritative revelation. When men begin to judge between the parts of revelation, and say, let this be set down as truth, because I can see its fitness—it is according to my reason and agreeable to my relish; but let this be rejected, and I will not own him for my God, who would say and govern in this manner; they have assumed the place of infinite wisdom, and are not far from the most gross Deism and perhaps Atheism. I enlarge on this, because it is become so common to hear people own this thing, which is only with a little more appearance of modesty hanging out the colours of infidelity; and the people who do it are either insidiously artful, or strangely beguiled by the pride of human reason. When they have had conscience a little longer in the school of an unholy heart, they will probably deny the whole scripture. They have already placed the books of revelation on a footing with all other books; containing some truth and some things that are incredible; and on this ground, it is not seen why they should be revered more than any other writings.

SEC. 17. THROUGH the weakness of human reason, and mens corruption of heart, the best things are liable to abuse. Freedom of inquiry is to be indulged, and will forever end in a more full establishment of truth. But freedom of inquiry gives no right for licentiousness of sentiment. Mens right to inquire and think for themselves, gives them no right to think wrong. That liberty of opinion which is the boast of the day; is by some mistaken, for a liberty of thinking any thing that is agreeable to their own taste and wishes, and of judging most positively, what God can, may and will do in the eternal government of a universe of creatures. In things that relate to the character and government of an infi-

nite God, free inquiry ought to be conducted in a most serious and reverent manner; and with a humble sense, how unable we are to search out the deep counsels of the LORD, and judge of his wisdom and righteousness. There must forever be the greatest conceivable distance between infinite and finite. Though we may inquire, we are not to sit as judges with GOD; what is best to be done, or how far he may go in punishing sin; but our inquiry is permitted, solely for our own advantage, that we may know our duty, our danger, and the glorious object of our most humble adoration. There hath been a day in the world, when freedom of inquiry was prevented by civil tyranny, and inquisitorial torture. Thanks be to GOD! Those impediments to knowledge have been in a great measure removed. The folly of men is apt to go from one extreme to another; from adoring a wooden crucifix, to a denial of GOD's infinite right to govern the universe as he sees to be best. The bigotry of ignorance, and licentiousness of opinion, are in the same degree unfriendly, to piety and the happiness of men. New thinkers, are apt to suppose they can think right on every thing, and by the decision of their own reason will determine positively on the events of an eternity to come, and place themselves on a level with eternal wisdom. JEHOVAH governs a universe—the immensity of this universe is inconceivable—the nature and character of the governor is incomprehensible—the present is the beginning of an eternal duration—GOD looks on the whole—he knows what is best for the whole—and who beside him can tell? Is it not presumption in the sinful children of men, to say what is best and what is right in the eternal government of GOD? Frail child of dust! Who art but of yesterday, and hast seen but a point in the vast kingdom of that GOD who made thee! Thou

knowest not the heart of a single creature that is around thee, and but very little of thine own heart ! How often art thou incapable of judging rightly in the little concerns of this world ! Thou knowest not what is for thine own good for an hour to come ! And dost thou sit in judgment on the great JEHOVAH and his ways ? Dost thou take on thee to say what is for the highest good of the universe ? Art thou able to appoint the penalties of a law, that is designed for the eternal direction of all beings ? Canst thou say, how far and how long misery may be used ? What need there is of it, and what good may come out of it ? Dost thou know the infinite chain of connections, dependences, and influences that take place between being and being ; and which arise from a fight of the various characters and rewards that are appointed to them ? Can it be for thee, to reject any part of the scriptures because they are not according to thy prejudiced taste ? Feeble creature ! When God shall bring thee to the bar of universal judgment ; with myriads of intelligences superior to thee in intellect—When all around thee shall swarm with rational life, of which thou hadst no conception, how wilt thou be surprised at the vastness of the LORD's dominion ! And if there were no other sin lying on thy conscience, this rashness, in limiting the righteousness of God, would by thy self-conviction sentence thee to the misery which thou now deniest to be just.

SEC. 18. I MAY also address universalists and those who are endeavoring to make themselves so ; on the ground of prudence. If your opinions are right, we who oppose you are certainly safe.—On your principles, we shall be saved ; and the mistake under which we labor, will not impede our happiness in another world ; but if our opinion be right, you are in a most endangered state ; for the sentiments you embrace, will naturally

keep you from using the means of deliverance. Unless you have arrived to infallible certainty, in this matter, you must allow those who differ from you to be the most safe and prudent. If you are right they run no risk. If there be only one chance in many millions, that they are right, there is the same proportion of risk, that you will loose eternal happiness and fall into eternal misery.— And O how awful ought the thought to be, that such a thing is possible. Can you pretend to infallibility in this point? If not, and it is supposed none will pretend to it; you cannot act a prudent part, unless you do in all respects conduct like those who think different from you, and endeavor to make your salvation sure, on the same grounds they expect to be saved. Of what avail to you then are your peculiar sentiments, if you must give them up in practice to be prudent men. If you act prudently, they do not shorten your way to heaven, or make it any more easy to get there.

SEC. 19. THE principal things, intended in the beginning of this address, have been set before you. The writer believes many of them to be worthy of most serious consideration, before any one comes to a final conclusion, that the doctrine of eternal punishment, is the fiction of interested ecclesiastics and gloomy minds. Whatever the truth may be, he is conscious of none but honest motives, in endeavoring to defend what he believes to be the doctrine of the holy scriptures; and hopes that in the end it will appear, he was moved by a love of God's glory and the good of men. He concludes, with mentioning the danger of being given up to judicial blindness, by a long resistance, of what God hath determined to be sufficient evidence of the truth. What if God should take the doubting, at their own word, and say concerning them. I will grant no

more light. I have warned them in my word—in my sanctuary—by my providence and by the course of nature. I have warned them by their own consciences, and the secret admonitions of my spirit. They had rather enjoy a few days of earthly ease, believing I have prepared no punishment for my impenitent enemies; than to seek me in the way of holiness.—Therefore let them have their way. Let them see and perceive not—let conscience sleep and become feared—let death continue to sweep the earth, their turn will soon come, and in that war there is no discharge—let nature go on in her course and all her laws be sacred—let holiness and sin meet the end prepared for them—let the holy, be holy still; and the filthy, filthy still—let time roll, until all its years are swallowed up in eternity! That eternity, where every creature will come before his judge—let this be the case, and though they are lost, God is glorified—though they are miserable, God hath a holy and glorious kingdom in which he will be praised forever and ever.



